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HITOPADESA
OF
NÂRÁYANA PANDIT
WITH
VARIOUS READINGS

Edited by

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श्रीः

हितोपदेशः ।

श्रीपण्डितनारायणेन संकलितः

[illegible]

इन्दापुर[illegible]

संशोध्य पाठान्तरैः संयोज्य

मुम्बय्याम्

'गोपाल नारायण कंपनी, मुंबई,' इत्याख्यानां

स्वकीये मुद्रालये मुद्रयित्वा प्रकाशितम्

चतुर्थं मुद्रणम् ।

१९०६

मूल्यं ८ आणकाः ।

श्रीः

श्रीवेदव्यासाय नमः

हितोपदेशः

प्रस्तावना ।

सिद्धिः साध्ये सतामस्तु प्रसादात्तस्य धूर्जटेः ।
जाह्नवीफेनलेखेव यन्मूर्ध्नि शशिनः कला ॥ १ ॥
श्रुतो हितोपदेशोऽयं पाटवं संस्कृतोक्तिषु ।
वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥ २ ॥
अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ ३ ॥
सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥ ४ ॥
संयोजयति विद्यैव नीचगापि नरं सरित् ।
समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परम् ॥ ५ ॥
विद्या ददाति विनयं विनयाद्याति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥ ६ ॥
विद्या शस्त्रस्य शास्त्रस्य द्वे विद्ये प्रतिपत्तये ।
आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥ ७ ॥
यन्नवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।
कथाच्छलेन बालानां नीतिस्तदिह कथ्यते ॥ ८ ॥
मित्रलाभः सुहृद्भेदो विग्रहः संधिरेव च ।
पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थादाकृष्य लिख्यते ॥ ९ ॥

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१ शोभते इति शेषः ।

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र सर्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरेकदा केनापि पठ्यमानं श्लोकद्वयं शुश्राव—

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥ १० ॥
यौवनं धनसंपत्तिः प्रभुत्वमविवेकिता ।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥ ११ ॥

इत्याकर्ण्यात्मनः पुत्राणामनधिगतशास्त्राणां नित्यमुन्मार्गगामिनां शास्त्राननुष्ठानेनोद्विग्नमनाः स राजा चिन्तयामास—

कोऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।
काणेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥ १२ ॥
अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
सकृद्दुःखकरावाद्यावन्तिमस्तु पदे पदे ॥ १३ ॥

किंच ।

स जातो येन जातेन याति वंशः समुन्नतिम् ।
परिवर्तिनि संसारे मृतः को वा न जायते ॥
गुणिगणगणनारम्भे न पतति कठिनी सुसंभ्रमाद्यस्य ।
तेनाम्बा यदि सुतिनी वद वन्ध्या कीदृशी नाम ॥ १५ ॥

अपि च ।

दाने तपसि शौर्ये च यस्य न प्रथितं मनः ।
विद्यायामर्थलाभे च मातुरुच्चार एव सः ॥ १६ ॥

अपरंच ।

वरमेको गुणी पुत्रो न च मूर्खशतैरपि ।
एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि ॥ १७ ॥
पुण्यतीर्थे कृतं येन तपः क्वाप्यतिदुष्करम् ।
तस्य पुत्रो भवेद्वश्यः समृद्धो धार्मिकः सुधीः ॥ १८ ॥

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१ सुसंभ्रमाद्यस्य इतिपाठान्तरम् । २ इतः सततयान्तमग्रन्थो न केषुचित्पुस्तकेषु

अर्थागमो नित्यमरोगिता च
    प्रिया च भार्या प्रियवादिनी च ।
वश्यश्च पुत्रोऽर्थकरी च विद्या ।
    षड् जीवलोकस्य सुखानि राजन् ॥ १९ ॥
(को धन्यो बहुभिः पुत्रैः कुशूलापूरणाढकैः ।
वरमेकः कुलालम्बी यत्र विश्रूयते पिता ॥ २० ॥
ऋणकर्ता पिता शत्रुर्माता च व्यभिचारिणी ।
भार्या रूपवती शत्रुः पुत्रः शत्रुरपण्डितः ॥ २१ ॥
अनभ्यासे विषं विद्या अजीर्णे भोजनं विषम् ।
विषं सभा दरिद्रस्य वृद्धस्य तरुणी विषम् ॥ २२ ॥
यस्य कस्य प्रसूतोऽपि गुणवान्पूज्यते नरः ।
धनुर्वंशविशुद्धोऽपि निर्गुणः किं करिष्यति ॥ २३ ॥
हा हा पुत्रक नाधीतं सुगतैतासु रात्रिषु ।
तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥ २४ ॥)

तत्कथमिदानीमेते मम पुत्रा गुणवन्तः क्रियन्ताम् ।

(आहारनिद्राभयमैथुनं च
    सामान्यमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो
    धर्मेण हीनाः पशुभिः समानाः ॥ २५ ॥

यतः ।
धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते ।
अजागलस्तनस्येव तस्य जन्म निरर्थकम् ॥ २६ ॥)

यच्चोच्यते—
आयुः कर्म च वित्तं च विद्या निधनमेव च ।
पञ्चैतान्यपि सृज्यन्ते गर्भस्थस्यैव देहिनः ॥ २७ ॥

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१ प्रियश्च भार्या इति एकस्मिन्पुस्तके । २ प्रियवादिता इति कुत्रचित् । ३ कोऽधन्य इत्यारभ्य सीदसीत्यन्तं, आहारनिद्रेत्यारभ्य [illegible] केषुचित् पुस्तकेषु । ४ आत्मज इ० पाठः ।

किंच ।

अवश्यंभाविनो भावा भवन्ति महतामपि ।
नग्नत्वं नीलकण्ठस्य महाहिशयनं हरेः ॥ २८ ॥

अपि च ।

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
इति चिन्ताविषघ्नोऽयमगदः किं न पीयते ॥ २९ ॥

एतत्कार्याक्षमाणां केषांचिदालस्यवचनम् ।

न दैवमपि संचिन्त्य त्यजेदुद्योगमात्मनः ।
अनुद्योगेन तैलानि तिलेभ्यो नाप्तुमर्हति ॥ ३० ॥

अन्यच्च ।

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी-
र्दैवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिध्यति कोऽत्र दोषः ॥ ३१ ॥

(यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥ ३२ ॥

तथा च ।

पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते ।
तस्मात्पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥ ३३ ॥)

यथा मृत्पिण्डतः कर्ता कुरुते यद्यदिच्छति ।
एवमात्मकृतं कर्म मानवः प्रतिपद्यते ॥ ३४ ॥

अपरं च ।

काकतालीयवत्प्राप्तं दृष्ट्वापि निधिमग्रतः ।
न स्वयं दैवमादत्ते पुरुषार्थमपेक्षते ॥ ३५ ॥

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१ पुरुषेणकर्तुं मा चिन्ताविषघ्नः 'यदभाविन तद्भावि—' इत्ययं अगदः (औषधं) किं न पीयते इत्यन्वयः । २ देवैरिति दैवमिति, दैवं प्रमाणमिति वा पाठान्तरम् । ३ पद्यत्रयात्मकोऽयं न कुत्रापि ।

(उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥ ३६ ॥
मातृपितृकृताभ्यासो गुणितामेति बालकः ।
न गर्भच्युतिमात्रेण पुत्रो भवति पण्डितः ॥ ३७ ॥
माता शत्रुः पिता वैरी येन बालो न पाठितः ।
न शोभते सभामध्ये हंसमध्ये बको यथा ॥ ३८ ॥
(१रूपयौवनसंपन्ना विशालकुलसंभवाः ।
विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥ ३९ ॥
मूर्खोऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।
तावच्च शोभते मूर्खो यावत्किंचिन्न भाषते ॥ ४० ॥

एतत्सर्वं चिन्तयित्वा स राजा पण्डितसभां कारितवान् । राजोवाच—भो भोः पण्डिताः श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः । यतः—

काचः काञ्चनसंसर्गाद्धत्ते मारकतीं द्युतिम् ।
तथा सत्संनिधानेन मूर्खो याति प्रवीणताम् ॥ ४१ ॥

उक्तं च—

हीयते हि मतिस्तात हीनैः सह समागमात् ।
समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥ ४२ ॥

अत्रान्तरे विष्णुशर्मनामा महापण्डितः सकलनीतिशास्त्रतत्त्वज्ञो बृहस्पतिरिवाब्रवीत्—देव महाकुलसंभूता एते राजपुत्राः । तन्मया नीतिं ग्राहयितुं शक्यन्ते । यतः—

नाद्रव्ये निहिता काचित्क्रिया फलवती भवेत् ।
न व्यापारशतेनापि शुकवत्पाठ्यते बकः ॥ ४३ ॥

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१ [illegible] आकरद्वये न कुत्रचित् । २ [illegible]
३ कुत्रचित् ।

अन्यच्च ।

अस्मिंस्तु निर्गुणं गोत्रे नापत्यमुपजायते ।
आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥ ४४ ॥

अतोऽहं षण्मासाभ्यन्तरे तव पुत्रान्नीतिशास्त्राभिज्ञान्करिष्यामि । राजा सविनयं पुनरुवाच—

कीटोऽपि सुमनःसङ्गादारोहति सतां शिरः ।
अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥ ४५ ॥

अन्यच्च ।

यथोदयगिरेर्द्रव्यं संनिकर्षेण दीप्यते ।
तथा सत्संनिधानेन हीनवर्णोऽपि दीप्यते ॥ ४६ ॥

(गुणा गुणज्ञेषु गुणा भवन्ति
ते निर्गुणं प्राप्य भवन्ति दोषाः ।
आस्वाद्यतोयाः प्रभवन्ति नद्यः
समुद्रमासाद्य भवन्त्यपेयाः ॥ ४७ ॥)

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् । इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पितवान् ॥

अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्तात्प्रस्तावक्रमेण स पण्डितोऽब्रवीत्—

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।
व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥ १ ॥

तद्भवतां विनोदाय काककूर्मादीनां विचित्रां कथां कथयामि । राजपुत्रैरुक्तम् आर्य कथ्यताम् । विष्णुशर्मोवाच शृणुत संप्रति मित्रलाभः प्रस्तूयते यस्यायमाद्यः श्लोकः ।

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१ गुणज्ञेष्वर्थकौशलकुशलेषु । २ पुत्र [illegible] भवन्तः प्रमाणम् इति पाठान्तरम् । उपचारः संभ्रमः । पुनर्जन्म [illegible]

असाधना वित्तहीना बुद्धिमन्तः सुहृत्तमाः ।
साधयन्त्याशु कार्याणि काककूर्ममृगाखुवत् ॥ १ ॥

राजपुत्रा ऊचुः—कथमेतत् । विष्णुशर्मा कथयति—

अस्ति गोदावरीतीरे विशालः शाल्मलीतरुः । तत्र नानादिग्देशादागत्य रात्रौ पक्षिणो निवसन्ति । अथ कदाचिदवसन्नायां रजन्यां चरमाचलचूडावलम्बिनि भगवति कुमुदिनीनायके चन्द्रमसि लघुपतनकनामा वायसः प्रबुद्धः कृतान्तमिव द्वितीयमटन्तं व्याधमपश्यत् । तमवलोक्याचिन्तयत् अद्य प्रातरेवानिष्टदर्शनं जातम् । न जाने किमनभिमतं दर्शयिष्यति इत्युक्त्वा तदनुसरणक्रमेण व्याकुलश्चलितः । यतः—

शोकस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥ १ ॥

तत्र च । विषयिणामिदमवश्यं कर्तव्यम् ।

उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितम् ।
मरणव्याधिशोकानां किमद्य निपतिष्यति ॥ २ ॥

अथ तेन व्याधेन तण्डुलकणान्विकीर्य जालं विस्तीर्णम् । स च प्रच्छन्नो भूत्वा स्थितः । तस्मिन्नेव काले चित्रग्रीवनामा कपोतराजः सपरिवारो वियति विसर्पंस्तांस्तण्डुलकणानवलोकयामास । ततः कपोतराजस्तण्डुलकणलुब्धान्कपोतान्प्रत्याह—कुतोऽत्र निर्जने वने तण्डुलकणानां संभवः । तन्निरूप्यतां तावत् । भद्रमिदं न पश्यामि । प्रायेणानेन तण्डुलकणलोभेनास्माभिरपि तथा भवितव्यं ।

कङ्कणस्य तु लोभेन मग्नः पङ्के सुदुस्तरे ।
वृद्धव्याघ्रेण संप्राप्तः पथिकः स मृतो यथा ॥ ३ ॥

कपोता ऊचुः—कथमेतत् । सोऽब्रवीत्—

पा॰—१ विचार्यताम् ।

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्नातः कुशहस्तः सरस्तीरे ब्रूते—भो भोः पान्थाः इदं सुवर्णकङ्कणं गृह्यताम् । ततो लोभाकृष्टेन केनचित्पान्थेनालोचितम्—भाग्येनैतत्संभवति । किंत्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा ।
यत्रास्ते विषसंसर्गोऽमृतं तदपि मृत्यवे ॥ ५ ॥

किंतु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम्—

न संशयमनारुह्य नरो भद्राणि पश्यति ।
संशयं पुनरारुह्य यदि जीवति पश्यति ॥ ६ ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते—कुत्र तव कङ्कणम् । व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थोऽवदत्—कथं मारात्मके त्वयि विश्वासः । व्याघ्र उवाच—शृणु रे पान्थ प्रागेव यौवनदशायामतिदुर्वृत्त आसम् । अनेकगोमानुषाणां वधान्मे पुत्रा मृता दाराश्च । वंशहीनश्चाहम् । ततः केनचिद्धार्मिकेणाहमादिष्टः—'दानधर्मादिकं चरतु भवान् ।' तदुपदेशादिदानीमहं स्नानशीलो दाता वृद्धो गलितनखदन्तो न कथं विश्वासभूमिः । यतः ।

इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥ ७ ॥
तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।
उत्तरस्तु चतुर्वर्गो महात्मन्येव तिष्ठति ॥ ८ ॥

मम चैतावाँल्लोभविरहो येन स्वहस्तस्थमपि सुवर्णकङ्कणं यस्मै कस्मैचिद्दातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति लोकापवादो दुर्निवारः । यतः ।

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।

प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥ ९ ॥

मया च धर्मशास्त्राण्यधीतानि । शृणु—

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।
दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥ १० ॥
प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा ।
आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधवः ॥ ११ ॥

अपरं च ।

प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।
आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥ १२ ॥

अन्यच्च ।

मातृवत्परदारेषु परद्रव्येषु लोष्ठवत् ।
आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः ॥ १३ ॥

त्वं चातीव दुर्गतस्तेन तत्तुभ्यं दातुं सयत्नोऽहम् । तथा चोक्तम्—

दरिद्रान्भर कौन्तेय मा प्रयच्छेश्वरे धनम् ।
व्याधितस्यौषधं पथ्यं नीरुजस्य किमौषधैः ॥ १४ ॥

अन्यच्च ।

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं विदुः ॥ १५ ॥

तदत्र सरसि स्नात्वा सुवर्णकङ्कणं गृहाण । ततो यावदसौ तद्वचःप्रतीतो लोभात्सरः स्नातुं प्रविशति तावन्महापङ्के निमग्नः पलायितुमक्षमः । पङ्के पतितं दृष्ट्वा व्याघ्रोऽवदत्—अहह महापङ्के पतितोऽसि, अतस्त्वामहमुत्थापयामि इत्युक्त्वा शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थोऽचिन्तयत्—

न धर्मशास्त्रं पठतीति कारणं
न चापि वेदाध्ययनं दुरात्मनः ।
स्वभाव एवात्र तथातिरिच्यते
यथा प्रकृत्या मधुरं गवां पयः ॥ १६

किं च ।

अवशेन्द्रियचित्तानां हस्तिस्नानमिव क्रिया ।
दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥ १७ ॥

तन्मया भद्रं न कृतं यदत्र मारात्मके विश्वासः कृतः । तथा ह्युक्तम्

नदीनां शस्त्रपाणीनां नखिनां शृङ्गिणां तथा ।
विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥ १८ ॥

अपरं च ।

सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः ।
अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते ॥ १९ ॥

अन्यच्च ।

स हि गगनविहारी कल्मषध्वंसकारी
दशशतकरधारी ज्योतिषां मध्यचारी ।
विधुरपि विधियोगाद्ग्रस्यते राहुणासौ
लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥ २० ॥

इति चिन्तयन्नेवासौ व्याघ्रेण व्यापादितः खादितश्च ।
अतोऽहं ब्रवीमि 'कङ्कणस्य तु लोभेन—' इत्यादि ।
अतः सर्वथाऽविचारितं कर्म न कर्तव्यम् यतः—

सुजीर्णमन्नं सुविचक्षणः सुतः
सुशासिता स्त्री नृपतिः सुसेवितः ॥
सुचिन्त्य चोक्तं सुविचार्य यत्कृतं
सुदीर्घकालेऽपि[2] न याति विक्रियाम् ॥ २१ ॥

एतद्वचनं श्रुत्वा कश्चित्कपोतः सदर्पमाह—आः किमेवमुच्यते

वृद्धानां वचनं ग्राह्यमापत्काले ह्युपस्थिते ।
सर्वत्रैवं विचारेण भोजनेऽप्यप्रवर्तनम् ॥ २२ ॥

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१ तामसवन विहारी । 'मगन' इति पाठः साररूप । अयं श्लोकोऽपि क्वचिदेव ।
२ काले नाशे पा० ।

यतः ।

शङ्काभिः सर्वमाक्रान्तमन्नं पानं च भूतले ।
प्रवृत्तिः कुत्र कर्तव्या जीवितव्यं कथं नु वा ॥ २३ ॥

तथा चोक्तम् ।

ईर्ष्यी घृणी त्वसंतुष्टः क्रोधनो नित्यशङ्कितः ।
परभाग्योपजीवी च षडेते दुःखभागिनः ॥ २४ ॥

एतच्छ्रुत्वा सर्वे कपोतास्तत्रोपविष्टाः । यतः—

सुमहान्त्यपि शास्त्राणि धारयन्तो बहुश्रुताः ।
छेत्तारः संशयानां च क्लिश्यन्ते लोभमोहिताः ॥ २५ ॥

अन्यच्च ।

(लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते ।
लोभान्मोहश्च नाशश्च लोभः पापस्य कारणम् ॥ २६ ॥

अन्यच्च ।

असंभवं हेममृगस्य जन्म
तथापि रामो लुलुभे मृगाय ।
प्रायः समापन्नविपत्तिकाले
धियोऽपि पुंसां मलिना भवन्ति ॥ २७ ॥)

अनन्तरं सर्वे जालेन बद्धा बभूवुः । ततो यस्य वचनात्तत्रावलम्बितास्तं सर्वे तिरस्कुर्वन्ति । यतः ।

न गणस्याग्रतो गच्छेत्सिद्धे कार्ये समं फलम् ।
यदि कार्यविपत्तिः स्यान्मुखरस्तत्र हन्यते ॥ २८ ॥

तस्य तिरस्कारं श्रुत्वा चित्रग्रीव उवाच—नायमस्य दोषः । उक्तं च—

आपदामापतन्तीनां हितोऽप्यायाति हेतुताम् ।
मातृजङ्घा हि वत्सस्य स्तम्भीभवति बन्धने ॥ २९ ॥ [2]

अन्यच्च ।

पा० १ निवृत्तिः । २ अधिकं ( )॰

स बन्धुर्यो विपन्नानामापदुद्धरणक्षमः ।
न तु भीतपरित्राणवस्तूपालम्भपण्डितः ॥ २० ॥

विपत्काले विस्मय एव कापुरुषलक्षणम् । तदत्र धैर्यमवलम्ब्य प्रतीकारश्चिन्त्यताम् । यतः ।

विपदि धैर्यमथाभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः ।

प्रकृतिसिद्धमिदं हि महात्मनाम् ॥ २१ ॥

संपदि यस्य न हर्षो विपदि विषादो रणे च धीरत्वम् ।
तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम् ॥ २२ ॥

अन्यच्च ।

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥ २३ ॥

इदानीमप्येवं क्रियताम् । सर्वैरेकचित्तीभूय जालमादायोड्डीयताम् । यतः ।

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।
तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः ॥ २४ ॥
संहतिः श्रेयसी पुंसां स्वकुलैरल्पकैरपि ।
तुषेणापि परित्यक्ता न प्ररोहन्ति तण्डुलाः ॥ २५ ॥

इति विचिन्त्य पक्षिणः सर्वे जालमादायोत्पतिताः । अनन्तरं स व्याधः सुदूराज्जालापहारकांस्तानवलोक्य पश्चाद्धावन्-

संहतास्तु हरन्त्येते मम जालं विहङ्गमाः ।
यदा तु निपतिष्यन्ति वशमेष्यन्ति मे तदा ॥ २६ ॥

ततस्तेषु चक्षुर्विषयातिक्रान्तेषु स व्याधो निवृत्तः ।

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१ षड् दुर्[illegible] । २ जाल[illegible]यताम् ।

अथ लघुपतनकं निवृत्तं दृष्ट्वा कपोता ऊचुः—[illegible] चितम्। चित्रग्रीव उवाच—

माता मित्रं पिता चेति स्वभावात्त्रितयं हितम्।
कार्यकारणतश्चान्ये भवन्ति हितबुद्धयः॥ ३८॥

तदस्माकं मित्रं हिरण्यको नाम मूषिकराजो गण्डकीतीरे चित्रवने निवसति। सोऽस्माकं पाशांश्छेत्स्यति। इत्यालोच्य सर्वे हिरण्यकविवरसमीपं गताः। हिरण्यकश्च सर्वदापायशङ्कया शतद्वारं विवरं कृत्वा निवसति। ततो हिरण्यकः कपोतावपातभयाच्चकितस्तूष्णीं स्थितः। चित्रग्रीव उवाच—सखे हिरण्यक, किमस्मान्न संभाषसे। ततो हिरण्यकस्तद्वचनं प्रत्यभिज्ञाय ससंभ्रमं बहिर्निःसृत्याब्रवीत्—आः पुण्यवानस्मि। प्रियसुहृन्मे चित्रग्रीवः समायातः।

यस्य मित्रेण संभाषा यस्य मित्रेण संस्थितिः।
यस्य मित्रेण संलापस्ततो नास्तीह पुण्यवान्॥ ३९॥

पाशबद्धांश्चैतान्दृष्ट्वा सविस्मयः क्षणं स्थित्वोवाच—किमेतत्। चित्रग्रीवोऽवदत्—सखे, अस्माकं प्राक्तनजन्मकर्मणः फलमेतत्।

यस्माच्च येन च यथा च यदा च यच्च
यावच्च यत्र च शुभाशुभमात्मकर्म।
तस्माच्च तेन च तथा च तदा च तच्च
तावच्च तत्र च विधातृवशादुपैति॥ ४०॥

रोगशोकपरीतापबन्धनव्यसनानि च।
आत्मापराधवृक्षाणां फलान्येतानि देहिनाम्॥ ४१॥

एतच्छ्रुत्वा हिरण्यकश्चित्रग्रीवस्य बन्धनं छेत्तुं सत्वरमुपसर्पति। चित्रग्रीव उवाच—मित्र, मा मैवम्। अस्मदाश्रितानामेषां तावत्पाशांश्छिन्धि, [illegible]

पा०—१ मित्र हितमन्यत् [illegible]

कोऽप्याह—अहं पक्षपातिः। दन्ताश्च मे कोमलाः। तदेतेषां पाशांश्छेत्तुं कथं समर्थः। तद्यावन्मे दन्ता न त्रुट्यन्ति तावत्तव पाशं छिनद्मि। तदनन्तरमेषामपि बन्धनं यावच्छक्यं छेत्स्यामि। चित्रग्रीव उवाच—अस्त्वेवम्। तथापि यथाशक्त्येतेषां बन्धनं खण्डय। हिरण्यकेनोक्तम्—[१] आत्मपरित्यागेन यदाश्रितानां परिरक्षणं तन्न नीतिविदां संमतम्। यतः

आपदर्थे धनं रक्षेद्दारान्रक्षेद्धनैरपि।
आत्मानं सततं रक्षेद्दारैरपि धनैरपि ॥ ४१ ॥

अन्यच्च।

धर्मार्थकाममोक्षाणां प्राणाः संस्थितिहेतवः।
तान्निघ्नता किं न हतं रक्षता किं न रक्षितम् ॥ ४२ ॥

चित्रग्रीव उवाच—सखे, नीतिस्तावदीदृश्येव किं त्वहमस्मदाश्रितानां दुःखं सोढुं सर्वथाऽसमर्थः। तेनेदं ब्रवीमि। यतः।

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत्।
सन्निमित्ते वरं त्यागो विनाशे नियते सति ॥ ४४ ॥

अयमपरश्चासाधारणो हेतुः।

जातिद्रव्यगुणानां च साम्यमेषां मया सह।
मत्प्रभुत्वफलं ब्रूहि कदा किं तद्भविष्यति ॥ ४५ ॥

अन्यच्च।

विना वर्तनमेवैते न त्यजन्ति ममान्तिकम्।
तन्मे प्राणव्ययेनापि जीवयैतान्ममाश्रितान् ॥ ४६ ॥

किं च।

मांसमूत्रपुरीषास्थिनिर्मितेऽस्मिन्कलेवरे।
विनश्वरे विहायास्थां यशः पालय मित्र मे ॥ ४७ ॥

अपरं च पश्य।

यदि नित्यमनित्येन निर्मलं मलवाहिना।

पा०—१ निर्मिते च कलेवरे इतिपा०।

यशः कायेन लभ्येत तन्न लब्धं भवेन्नु किम् ॥ ४९ ॥

यतः ।

शरीरस्य गुणानां च दूरमत्यन्तमन्तरम् ।
शरीरं क्षणविध्वंसि कल्पान्तस्थायिनो गुणाः ॥

इत्याकर्ण्य हिरण्यकः प्रहृष्टमनाः पुलकितः सन्नब्रवीत्—साधु मित्र, साधु । अनेनाश्रितवात्सल्येन त्रैलोक्यस्यापि प्रभुत्वं त्वयि युज्यते । एवमुक्त्वा तेन सर्वेषां बन्धनानि छिन्नानि । ततो हिरण्यकः सर्वान्सादरं संपूज्याह—सखे चित्रग्रीव सर्वथात्र जालबन्धनविधौ दोषमाशङ्क्यात्मन्यवज्ञा न कर्तव्या । यतः ।

योऽधिकाद्योजनशतात्पश्यतीहामिषं खगः ।
स एव प्राप्तकालस्तु पाशबन्धं न पश्यति ॥ ५० ॥

अपरं च ।

शशिदिवाकरयोर्ग्रहपीडनं
गजभुजंगमयोरपि बन्धनम् ।
मतिमतां च विलोक्य दरिद्रतां
विधिरहो बलवानिति मे मतिः ॥ ५१ ॥

अन्यच्च ।

व्योमैकान्तविहारिणोऽपि विहगाः संप्राप्नुवन्त्यापदं
बध्यन्ते निपुणैरगाधसलिलान्मत्स्याः समुद्रादपि ।
दुर्नीतं किमिहास्ति किं सुचरितं कः स्थानलाभे गुणः
कालो हि व्यसनप्रसारितकरो गृह्णाति दूरादपि ॥ ५२ ॥

इति प्रबोध्यातिथ्यं कृत्वालिङ्ग्य च चित्रग्रीवस्तेन संप्रेषितो यथेष्टदेशान्सपरिवारो ययौ । हिरण्यकोऽपि स्वविवरं प्रविष्टः ।

(यानि कानि च मित्राणि कर्तव्यानि शतानि च ।
पश्य मूषिकमित्रेण कपोता मुक्तबन्धनाः ॥ ५३ ॥)

पा०—१ आश्रय प्रतिरोधाराम० । २ [illegible] मुक्तक [illegible]

अथ लघुपतनक नामा काकः सर्ववृत्तान्तदर्शी साश्चर्यमिदमाह– अहो हिरण्यक, श्लाघ्योऽसि । अतोऽहमपि त्वया सह मैत्रीमिच्छामि । अतो मां मैत्र्येणानुगृहीतुमर्हसि । एतच्छ्रुत्वा हिरण्यकोऽपि विवराभ्यन्तरादाह—कस्त्वम् । स ब्रूते लघुपतनकनामा वायसोऽहम् । हिरण्यको विहस्याह— त्वया सह मैत्री । यतः ।

यद्येन युज्यते लोके बुधस्तत्तेन योजयेत् ।
अहमन्नं भवान्भोक्ता कथं प्रीतिर्भविष्यति ॥ १४ ॥

अपरं च ।

भक्ष्यभक्षकयोः प्रीतिर्विपत्तेरेव कारणम् ।
शृगालात्पाशबद्धोऽसौ मृगः काकेन रक्षितः ॥ १५ ॥

वायसोऽब्रवीत्— कथमेतत् । हिरण्यकः कथयति—

कथा द्वितीया ।

अस्ति मगधदेशे चम्पकवती नामारण्यानी । तस्यां चिरान्महता स्नेहेन मृगकाकौ निवसतः । स च मृगः स्वेच्छया भ्राम्यन्हृष्टपुष्टाङ्गः केनचिच्छृगालेनावलोकितः । तं दृष्ट्वा शृगालोऽचिन्तयत्—आः, कथमेतन्मांसं सुललितं भक्षयामि । भवतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपसृत्याब्रवीत्— मित्र, कुशलं ते । मृगेणोक्तम्—कस्त्वम् । स ब्रूते— क्षुद्रबुद्धिनामा जम्बुकोऽहम् । अत्रारण्ये बन्धुहीनो मृतवन्निवसामि । इदानीं त्वां मित्रमासाद्य पुनः सबन्धुर्जीवलोकं प्रविष्टोऽस्मि । अधुना तवानुचरेण मया सर्वथा भवितव्यम् । मृगेणोक्तम्—एवमस्तु । ततः पश्चादस्तंगते सवितरि भगवति मरीचिमालिनि तौ मृगस्य वासभूमिं गतौ । तत्र चम्पकवृक्षशाखायां सुबुद्धिनामा काको मृगस्य चिरमित्रं निवसति ।

पा॰— १ विपत्तेः कारणं यतः ।

तौ दृष्ट्वा काकोऽवदत्—सखे चित्राङ्ग, कोऽयम् मृगो ब्रूते— जम्बुकोऽयम् अस्मत्सख्यमिच्छन्नागतः। तच्छ्रुत्वा काको ब्रूते—मित्र, अकस्मादागन्तुना सह मैत्री न युक्ता। तथा चोक्तम्—

अज्ञातकुलशीलस्य वासो देयो न कस्यचित्।
मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः॥ ९६॥

तावाहतुः—कथमेतत्। काकः कथयति—

कथा तृतीया।

अस्ति भागीरथीतीरे गृध्रकूटनाम्नि पर्वते महान्पर्कटीवृक्षः। तस्य कोटरे दैवदुर्विपाकाद्गलितनखनयनो जरद्गवनामा गृध्रः प्रतिवसति। अथ कृपया तज्जीवनाय तद्वृक्षवासिनः पक्षिणः स्वाहारात्किंचित्किंचिदुद्धृत्य ददति। तेनासौ जीवति। शावकानां रक्षणं करोति। अथ कदाचिद्दीर्घकर्णनामा मार्जारः पक्षिशावकान्भक्षितुं तत्रागतः। ततस्तमायान्तं दृष्ट्वा पक्षिशावकैर्भयार्तैः कोलाहलः कृतः। तच्छ्रुत्वा जरद्गवेनोक्तम्—कोऽयमायाति। दीर्घकर्णो गृध्रमवलोक्य सभयमाह—हा, हतोऽस्मि

तावद्भयस्य भेतव्यं यावद्भयमनागतम्।
आगतं तु भयं वीक्ष्य नरः कुर्याद्यथोचितम्॥ ९७॥

अधुनास्य संनिधाने पलायितुमक्षमः। तद्यथा भवितव्यं तद्भवतु तावद्विश्वासमुत्पाद्यास्य समीपमुपगच्छामि। इत्यालोच्योपसृत्याब्रवीत्—आर्य, त्वामभिवन्दे। गृध्रोऽवदत्—कस्त्वम्। सोऽवदत्—मार्जारोऽहम्। गृध्रो ब्रूते—दूरमपसर। नोचेद्धन्तव्योऽसि मया। मार्जारोऽवदत्—श्रूयतां तावदस्मद्वचनम्। ततो यद्यहं वध्यस्तदा हन्तव्यः। यतः।

जातिमात्रेण किं कश्चिद्वध्यते पूज्यते क्वचित्।

व्यवहारं परिज्ञाय वध्यः पूज्योऽथवा भवेत् ॥ ५८ ॥

गृध्रो ब्रूते—ब्रूहि, किमर्थमागतोऽसि । सोऽवदत्—अहमत्र गङ्गातीरे नित्यस्नायी ब्रह्मचारी चान्द्रायणव्रतमाचरंस्तिष्ठामि । यूयं धर्मज्ञानरता विश्वासभूमय इति पक्षिणः सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति । अतो भवद्भ्यो विद्यावयोवृद्धेभ्यो धर्मं श्रोतुमहमत्रागतः । भवन्तश्चैतादृशा धर्मज्ञा यन्मामतिथिं हन्तुमुद्यताः । गृहस्थधर्मश्चैषः ।

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।
छेत्तुः पार्श्वगतां छायां नोपसंहरते द्रुमः ॥ ५९ ॥

यदि वा धनं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्य एव । यतः ।

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ ६० ॥

अपरं च ।

निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।
न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनः ॥ ६१ ॥

अन्यच्च ।

गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ।
पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागतो गुरुः ॥ ६२ ॥
अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।
स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ॥ ६३ ॥

अन्यच्च ।

उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।
पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥ ६४ ॥

गृध्रोऽवदत्—मार्जारो हि मांसरुचिः । पक्षिशावकाश्चात्र निवसन्ति । तेनाहमेवं ब्रवीमि । तच्छ्रुत्वा मार्जारो भूमिं

पा०—१ °रमति ।

स्पृष्ट्वा कर्णौ स्पृशति। ब्रूते च—मया धर्मशास्त्रं श्रुत्वा वीतरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसितम्। परस्परं विवदमानानामपि धर्मशास्त्राणाम् अहिंसा परमो धर्मः इत्यत्रैकमत्यम्। यतः—

सर्वहिंसानिवृत्ता ये नराः सर्वसहाश्च ये।
सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥ ६५ ॥

अन्यच्च।

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः।
शरीरेण समं नाशं सर्वमन्यत्तु गच्छति ॥ ६६ ॥
योऽत्ति यस्य यदा मांसमुभयोः पश्यतान्तरम्।
एकस्य क्षणिका प्रीतिरन्यः प्राणैर्विमुच्यते ॥ ६७ ॥

अपि च

मर्तव्यमिति यद्दुःखं पुरुषस्योपजायते।
शक्यते नानुमानेन परेण परिवर्णितुम् ॥ ६८ ॥

शृणु पुनः।

स्वच्छन्दवनजातेन शाकेनापि प्रपूर्यते।
अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् ॥ ६९ ॥

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः।

ततो दिनेषु गच्छत्सु पक्षिशावकानाक्रम्य कोटरमानीय प्रत्यहं खादति। येषामपत्यानि खादितानि तैः शोकार्तैर्विलपद्भिरितस्ततो जिज्ञासा समारब्धा। तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य बहिः पलायितः। पश्चात्पक्षिभिरितस्ततो निरूपयद्भिस्तत्र तरुकोटरे शावकास्थीनि प्राप्तानि। अनन्तरं च ऊचुः—अनेनैव जरद्गवेनास्माकं शावकाः खादिताः इति सर्वैः पक्षिभिर्निश्चित्य गृध्रो व्यापादितः। अतोऽहं ब्रवीमि—'अज्ञातकुलशीलस्य—' इत्यादि॥ इत्याकर्ण्य स जम्बुकः सकोपमाह—मृगस्य प्रथमदर्शनदिने भवानपि

तत्कथं भवता सहैतस्य स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते ।

(यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।
निरस्तपादपे देशे एरण्डोऽपि द्रुमायते ॥ ७० ॥)

अन्यच्च ।

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ ७१ ॥

यथायं मृगो मम बन्धुस्तथा भवानपि ।[1] मृगोऽब्रवीत्—किमनेनोत्तरेण । सर्वैरेकत्र विश्रम्भालापैः सुखिभिः स्थीयताम् । यतः ।

(न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्रिपुः ।
व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥ ७२ ॥)

काकेनोक्तम्—'एवमस्तु ।' अथ प्रातः सर्वे यथाभिमतदेशं गताः । एकदा निभृतं शृगालो ब्रूते—सखे, अस्मिन्वनैकदेशे सस्यपूर्णं क्षेत्रमस्ति । तदहं त्वां नीत्वा दर्शयामि । तथा कृते सति मृगः प्रत्यहं तत्र गत्वा सस्यं खादति । अथ क्षेत्रपतिना तद्दृष्ट्वा पाशो योजितः । अनन्तरं पुनरागतो मृगः पाशैर्बद्धोऽचिन्तयत्—को मामितः कालपाशादिव व्याधपाशात्त्रातुं मित्रादन्यः समर्थः । तत्रान्तरे जम्बुकस्तत्रागत्योपस्थितोऽचिन्तयत्—फलिता तावदस्माकं कपटप्रबन्धेन मनोरथसिद्धिः । एतस्योत्कृत्यमानस्य मांसासृग्लिप्तान्यस्थीनि मयावश्यं प्राप्तव्यानि । तानि बाहुल्येन भोजनानि भविष्यन्ति । मृगस्तं दृष्ट्वोल्लासितो ब्रूते—सखे शृगाल छिन्धि तावन्मम बन्धनम् । सत्वरं त्रायस्व माम् । यतः—

आपत्सु मित्रं जानीयाद्युद्धे शूरमृणे शुचिम् ।
भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥ ७३ ॥

अपरं च ।

पा०—१ मैत्रमस्य कथितं । २ पर्यन्त । ३ धनी ।

(¹उत्सवे व्यसने चैव दुर्भिक्षे शत्रुसंकटे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥)

जम्बुको मुहुर्मुहुः पाशं विलोक्याचिन्तयत्—दृढस्तावदयं बन्धः । ब्रूते च सखे, स्नायुनिर्मिता एते पाशाः । तदद्य भट्टारकवारे कथमेतान्दन्तैः स्पृशामि । मित्र, यदि चित्ते नान्यथा मन्यसे तदा प्रभाते यत्त्वया वक्तव्यं तत्कर्तव्यम् । इत्युक्त्वा तत्समीप आत्मानमाच्छाद्य स्थितः सः । अनन्तरं स काकः प्रदोषकाले मृगमनागतमवलोक्येतस्ततोऽन्विष्य तथाविधं दृष्ट्वोवाच—सखे, किमेतत् । मृगेणोक्तम्—अवधीरितसुहृद्वाक्यस्य फलमेतत् । तथा चोक्तम्—

सुहृदां हितकामानां यः शृणोति न भाषितम् ।
विपत्संनिहिता तस्य स नरः शत्रुनन्दनः ॥ ७५ ॥

काको ब्रूते—स वञ्चकः क्वास्ते । मृगेणोक्तम्—मन्मांसार्थी तिष्ठत्यत्रैव । काको ब्रूते—उक्तमेव मया पूर्वम् ।

अपराधो न मेऽस्तीति नैतद्विश्वासकारणम् ।
विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥ ७६ ॥
दीपनिर्वाणगन्धं च सुहृद्वाक्यमरुन्धतीम् ।
न जिघ्रन्ति न शृण्वन्ति न पश्यन्ति गतायुषः ॥ ७७ ॥
परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥ ७८ ॥

ततः काको दीर्घं निःश्वस्य अरे वञ्चक, किं त्वया पापकर्मणा कृतम् । यतः ।

संल. मित्र.
मिथ्योपचारैश्च वशीकृतानाम् ।

१ नास्त्येतत्पद्यं क्वचित् ।

आशावतां श्रद्दधतां च लोके
किमर्थिनां वञ्चयितव्यमस्ति ॥ ७९ ॥

अन्यच्च—

उपकारिणि विश्रब्धे शुद्धमतौ यः समाचरति पापम् ।
तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥ ८० ॥
दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥ ८१ ॥

अथवा स्थितिरियं दुर्जनानाम् ।

प्राक्पादयोः पतति खादति पृष्ठमांसं
कर्णे कलं किमपि रौति शनैर्विचित्रम् ।
छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः
सर्वं खलस्य चरितं मशकः करोति ॥ ८२ ॥
(दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् ।
मधु तिष्ठति जिह्वाग्रे हृदि हालाहलं विषम् ॥ ८३ ॥)

अथ प्रभाते क्षेत्रपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्काकेनावलोकितः । तमालोक्य काकेनोक्तम्—सखे मृग, त्वमात्मानं मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तब्धीकृत्य तिष्ठ । ततो यदाहं शब्दं करोमि तदा त्वमुत्थाय सत्वरं पलायिष्यसि । मृगस्तथैव काकवचनेन स्थितः । ततः क्षेत्रपतिना हर्षोत्फुल्ललोचनेन तथाविधो मृग आलोकितः । आः, स्वयं मृतोऽसि इत्युक्त्वा मृगं बन्धनान्मोचयित्वा पाशान्ग्रहीतुं सयत्नो बभूव । ततः काकशब्दं श्रुत्वा मृगः सत्वरमुत्थाय पलायितः । तमुद्दिश्य तेन क्षेत्रपतिना क्षिप्तेन लगुडेन शृगालो हतः । तथा चोक्तम्—

त्रिभिर्वर्षैस्त्रिभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।
अत्युत्कटैः पापपुण्यैरिहैव फलमश्नुते ॥ ८४ ॥

एतत्पद्याभावः क्वचित् ।

अतोऽहं ब्रवीमि—'भक्ष्यभक्षकयोः प्रीतिः—' इत्यादि ॥

काकः पुनराह—

भक्षितेनापि भवता नाहारो मम पुष्कलः ।
त्वयि जीवति जीवामि चित्रग्रीव इवानघ ॥ ८५ ॥

अन्यच्च ।

तिरश्चामपि विश्वासो दृष्टः पुण्यैककर्मणाम् ।
सतां हि साधुशीलत्वात्स्वभावो न निवर्तते ॥ ८६ ॥

किं च ।

साधोः प्रकोपितस्यापि मनो नायाति विक्रियाम् ।
न हि तापयितुं शक्यं सागराम्भस्तृणोल्कया ॥ ८७ ॥

हिरण्यको ब्रूते—'चपलस्त्वम् । चपलेन सह स्नेहः सर्वथा न कर्तव्यः । तथा चोक्तम्—

मार्जारो महिषो मेषः काकः कापुरुषस्तथा ।
विश्वासात्प्रभवन्त्येते विश्वासस्तत्र नोचितः ॥ ८८ ॥

किं चान्यत् । शत्रुपक्षो भवानस्माकम् । उक्तं चैतत्—

शत्रुणा न हि संदध्यात्सुश्लिष्टेनापि संधिना ।
सुतप्तमपि पानीयं शमयत्येव पावकम् ॥ ८९ ॥
(दुर्जनः परिहर्तव्यो विद्ययालंकृतोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयंकरः ॥ ९० ॥)

अन्यच्च ।

यदशक्यं न तच्छक्यं यच्छक्यं शक्यमेव तत् ।
नोदके शकटं याति न च नौर्गच्छति स्थले ॥ ९१ ॥

अपरं च ।

(महताप्यर्थसारेण यो विश्वसिति शत्रुषु ।
भार्यासु च विरक्तासु तदन्तं तस्य जीवनम्' ॥ ९२ ॥

लघुपतनको ब्रूते—'श्रुतं मया सर्वम् । तथापि मम चैतावा-

पा०—[illegible] पुष्कलाहारो । २ [illegible] ।

ससंकल्पस्त्वया सह सौहृद्यमवश्यं करणीयमिति । नो चेदना-हारेणात्मानं व्यापादयिष्यामि । तथा हि ।

मृद्घटवत्सुखभेद्यो दुःसंधानश्च दुर्जनो भवति ।
सुजनस्तु कनकघटवद्दुर्भेद्यश्चाशु संधेयः ॥ ९३ ॥

किं च ।

द्रवत्वात्सर्वलोहानां निमित्तान्मृगपक्षिणाम् ।
भयाल्लोभाच्च मूर्खाणां संगतं दर्शनात्सताम् ॥ ९४ ॥

किं च ।

(नारिकेलसमाकारा दृश्यन्ते हि सुहृज्जनाः ।
अन्ये बदरिकाकारा बहिरेव मनोहराः ॥ ९५ ॥

स्नेहच्छेदेऽपि साधूनां गुणा नायान्ति विक्रियाम् ।
भङ्गेऽपि हि मृणालानामनुबध्नन्ति तन्तवः ॥ ९६ ॥

अन्यच्च ।

शुचित्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।
दाक्षिण्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥ ९७ ॥

एतैर्गुणैरुपेतो भवदन्यो मया कः सुहृत्प्राप्तव्यः । इत्यादि तद्वचनमाकर्ण्य हिरण्यको बहिर्निःसृत्याह—आप्यायितोऽहं भवतामनेन वचनामृतेन । तथा चोक्तम्—

घर्मार्तं न तथा सुशीतलजलैः स्नानं न मुक्तावली
न श्रीखण्डविलेपनं सुखयति प्रत्यङ्गमप्यर्पितम् ।
प्रीत्यै सज्जनभाषितं प्रभवति प्रायो यथा चेतसः
सद्युक्त्या च पुरस्कृतं सुकृतिनामाकृष्टिमन्त्रोपमम् ॥ ९८ ॥

अन्यच्च ।

रहस्यभेदो याच्ञा च नैष्ठुर्यं चलचित्तता ।
क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणम् ॥ ९९ ॥

अनेन वचनक्रमेण तदेकदूषणमपि त्वयि न लक्ष्यते । यतः ।

पा० : [illegible]

पटुत्वं सत्यवादित्वं कथायोगेन बुध्यते ।
अस्तब्धत्वमचापल्यं प्रत्यक्षेणावगम्यते ॥ ६० ॥

अपरं च ।

अन्यथैव हि सौहार्दं भवेत्स्वच्छान्तरात्मनः ।
प्रवर्ततेऽन्यथा वाणी शाठ्योपहतचेतसः ॥ ६१ ॥
(मनस्यन्यद्वचस्यन्यत्कार्येऽन्यद्दुरात्मनाम् ।
मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम्) ॥ ६२ ॥

तद्भवतु भवतोऽभिमतमेव । इत्युक्त्वा हिरण्यको मैत्रीं विधाय भोजनविशेषैर्वायसं संतोष्य विवरं प्रविष्टः । वायसोऽपि स्वस्थानं गतः । ततः प्रभृति तयोरन्योन्याहारप्रदानेन कुशलप्रश्नैर्विश्रम्भालापैश्च कालोऽपि वर्तते ।

एकदा लघुपतनको हिरण्यकमाह—सखे कष्टतरलभ्याहारमिदं स्थानं परित्यज्य स्थानान्तरं गन्तुमिच्छामि । हिरण्यको ब्रूते—मित्र क्व गन्तव्यम् । तथा चोक्तम्—

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।
नासमीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥ ६३ ॥

वायसो ब्रूते—अस्ति सुनिरूपितं स्थानम् । हिरण्यकोऽवदत् किं तत् । वायसो ब्रूते—अस्ति दण्डकारण्ये कर्पूरगौराभिधानं सरः । तत्र चिरकालोपार्जितः प्रियसुहृन्मे मन्थराभिधानः कच्छपो धार्मिकः प्रतिवसति । यतः ।

परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम् ।
धर्मे स्वीयमनुष्ठानं कस्यचित्तु महात्मनः ॥ ६४ ॥

स च भोजनविशेषैर्मां संवर्धयिष्यति । हिरण्यकोऽप्याह—तत्किमत्रावस्थाय मया कर्तव्यम् । यतः ।

यस्मिन्देशे न संमानो न वृत्तिर्न च बान्धवः । [illegible]

पा० १ अपि [illegible] । २ [illegible]

न च विद्यागमः कश्चित् तं देशं परिवर्जयेत् ॥ ५ ॥

अपरं च ।

लोकयात्रा भयं लज्जा दाक्षिण्यं त्यागशीलता ।
पञ्च यत्र न विद्यन्ते न कुर्यात्तत्र संस्थितिम् ॥ ६ ॥
तत्र मित्र न वस्तव्यं यत्र नास्ति चतुष्टयम् ।
ऋणदाता च वैद्यश्च श्रोत्रियः सजला नदी ॥ ७ ॥

ततो मामपि तत्र नय । अथ वायसस्तेन मित्रेण सह विचित्रकथालापैः सुखेन तस्य सरसः समीपं ययौ । ततो मन्थरो दूरादवलोक्य लघुपतनकस्य यथोचितमातिथ्यं विधाय मूषिकस्यातिथिसत्कारं चकार । यतः ।

बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।
तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥ ८ ॥
गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ।
पतिरेको गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः ॥ ९ ॥

वायसोऽवदत्—सखे मन्थर सविशेषपूजामस्मै विधेहि यतोऽयं पुण्यकर्मणां धुरीणः कारुण्यरत्नाकरो हिरण्यकनामा मूषिकराजः । एतस्य गुणस्तुतिं जिह्वासहस्रद्वयेनापि सर्पराजो न कदाचित्कथयितुं समर्थः स्यात् । इत्युक्त्वा चित्रग्रीवोपाख्यानं वर्णितवान् । मन्थरः सादरं हिरण्यकं संपूज्याह—भद्र आत्मनो निर्जनवनागमनकारणमाख्यातुमर्हसि । हिरण्यकोऽवदत्—कथयामि । श्रूयताम् ।

कथा ५ ।

अस्ति चम्पकाभिधानायां नगर्यां परिव्राजकावसथः । तत्र चूडाकर्णो नाम परिव्राट् प्रतिवसति स्म । स च भोजनावशिष्टभिक्षान्नसहितं भिक्षापात्रं नागदन्तकेऽवस्थाप्य स्वपिति ।

पा०—१ सर्वस्याभ्या० । २ [illegible] ।

अहं च तदन्नमुद्धृत्य सत्वरं भक्षयामि। अनन्तरं कदाचित्तस्य वीणाकर्णो नाम परिव्राजकः समायातः। तेन सह कथाप्रसङ्गावस्थितो मम त्रासार्थं जर्जरवंशखण्डेन चूडाकर्णो भूमिमताडयत्। वीणाकर्ण उवाच सखे किमिति मम कथाविरक्तोऽन्यासक्तो भवान्। चूडाकर्णेनोक्तम्-मित्र नाहं विरक्तः। किन्तु पश्यायं मूषिको ममापकारी सदा पात्रस्थं भिक्षान्नमुत्प्लुत्य भक्षयति। वीणाकर्णो नागदन्तकं विलोक्याह—कथं मूषिकः स्वल्पबलोऽप्येतावद्दूरमुत्पतति। तदत्र केनापि कारणेन भवितव्यम्। तथा चोक्तम्—

अकस्माद्युवती वृद्धं केशेष्वाकृष्य चुम्बति।
पतिं निर्दयमालिङ्ग्य हेतुरत्र भविष्यति॥ [illegible] ॥

चूडाकर्णः पृच्छति—कथमेतत्। वीणाकर्णः कथयति—

कथा ८।

अस्ति गौडीये कौशाम्बी नाम नगरी। तस्यां चन्दनदासनामा वणिङ्महाधनो निवसति। तेन पश्चिमे वयसि वर्तमानेन कामाधिष्ठितचेतसा धनदर्पाल्लीलावती नाम वणिक्पुत्री परिणीता। सा च मकरकेतोर्विजयवैजयन्तीव यौवनवती बभूव। स च वृद्धपतिस्तस्याः संतोषाय नाभवत्। यतः—

शशिनीव हिमार्तानां घर्मार्तानां रवाविव।
मनो न रमते स्त्रीणां जराजीर्णेन्द्रिये पतौ॥ [illegible] ॥

अन्यच्च।

पलितेषु हि दृष्टेषु पुंसः का नाम कामिता।
भैषज्यमिव मन्यन्ते यदन्यमनसः स्त्रियः॥

स च वृद्धपतिस्तस्यामतीवानुरागवान्। यतः—

धनाशा जीविताशा च गुर्वी प्राणभृतां सदा।
वृद्धस्य तरुणी भार्या प्राणेभ्योऽपि गरीयसी॥ [illegible] ॥

नोपभोक्तुं [illegible]

पा० १— [illegible]

[illegible] निर्देशस्तैव [illegible] केवलम् ॥ ११४ ॥

अथ सा लीलावती यौवनकालेऽतिक्रान्तकुलमर्यादा केनापि वणिक्पुत्रेण सहानुरागवती बभूव । यतः ।

स्वातन्त्र्यं पितृमन्दिरे निवसतिर्यात्रोत्सवे संगति-
गोष्ठी पूरुषसंनिधावनियमो वासो विदेशे तथा ।
संसर्गः सह पुंश्चलीभिरसकृद्वृत्तेर्निजायाः क्षतिः
पत्युर्वार्धकमीर्षितं प्रवसनं नाशस्य हेतुः स्त्रियाः ॥ ११५ ॥

अपरं च ।

पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
स्वप्नश्चान्यगृहे वासो नारीणां दूषणानि षट् ॥ ११६ ॥
सुरूपं पुरुषं दृष्ट्वा भ्रातरं यदि वा सुतम् ।
योनिः क्लिद्यति नारीणामामपात्रमिवाम्भसा ॥ ११७ ॥

किं च ।

स्थानं नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः ।
तेन नारद नारीणां सतीत्वमुपजायते ॥ ११८ ॥
स्त्रियो हि चपला नित्यं देवानामपि विश्रुतम् ।
ताश्चापि रक्षिता येषां ते नराः सुखभागिनः ॥ ११९ ॥
न स्त्रीणामप्रियः कश्चित्प्रियो वापि न विद्यते ।
गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम् ॥ १२० ॥

अपरं च ।

घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान् ।
तस्माद्घृतं च वह्निं च नैकत्र स्थापयेद्बुधः ॥ १२१ ॥
(न लज्जा न विनीतत्वं न दाक्षिण्यं न भीरुता ।
प्रार्थनाभाव एवैकं सतीत्वे कारणं स्त्रियाः) ॥ १२२ ॥
पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
[illegible] पुत्रो न स्त्री स्वातन्त्र्यमर्हति ॥ १२३ ॥

कथा सा लीलावती [illegible]

वपुषेण सह विश्रम्भालापैः सुखासीना [illegible] तमवलोक्य सहसोत्थाय केशेष्वाकृष्य गाढमालिङ्ग्य [illegible] तवती । तेनावसरेण जारश्च पलायितः । उक्तं च [illegible]

(उशना वेद यच्छास्त्रं यच्च वेद बृहस्पतिः ।
स्वभावेनैव तच्छास्त्रं स्त्रीबुद्धौ सुप्रतिष्ठितम् ॥ [illegible] ॥

तदालिङ्गनमवलोक्य समीपवर्तिनी [illegible] कस्मादियमेनमुपगूहती इति । ततस्तं [illegible] भारं परिज्ञाय सा लीलावती गुप्तेन दण्डिता ।

मि—अकस्माद्युवती वृद्धमित्यादि ।

केनापिकारणेनात्र भवितव्यम् । सर्वं [illegible] नोक्तम्—कारणं चात्र धनबाहुल्यमेव भविष्यति [illegible])

(धनवान्बलवाँल्लोके सर्वः सर्वत्र सर्वदा ।
प्रभुत्वं धनमूलं हि राज्ञामप्युपजायते ॥ [illegible])

ततः खनित्रमादाय तेन विवरं खनित्वा चिरसंचितं मम धनं गृहीतम् । ततः प्रभृति निजशक्तिहीनः [illegible] स्वाहारमप्युत्पादयितुमक्षमः सत्रासं [illegible] नावलोकितः । ततस्तेनोक्तम्—

' धनेन बलवाँल्लोके [illegible]
पश्यैनं मूषिकं पापं स्वजातिसमतां [illegible]

किं च ।

अर्थेन तु विहीनस्य [illegible] ।
क्रियाः सर्वा विनश्यन्ति [illegible]

अपरं च ।

यस्यार्थास्तस्य मित्राणि [illegible]
यस्यार्थाः स [illegible]

[illegible] (—नास्ति [illegible]
[illegible]

अन्यच्च ।

अपुत्रस्य गृहं शून्यं सन्मित्ररहितस्य च ।
मूर्खस्य च दिशः शून्याः सर्वशून्या दरिद्रता ॥ ११९ ॥

अपरं च ।

तानीन्द्रियाण्यविकलानि तदेव नाम
सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहितः पुरुषः स एव
अन्यः क्षणेन भवतीति विचित्रमेतत् ॥ १२० ॥

एतत्सर्वमाकर्ण्य मयालोचितम्—ममात्रावस्थानमयुक्तमिदानीम् । यच्चान्यस्मा एतद्वृत्तान्तकथनं तदप्यनुचितम् । यतः ।

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।
वञ्चनं चापमानं च मतिमान्न प्रकाशयेत् ॥ १२१ ॥

अपि च ।

(आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ।
तपो दानापमानं च नव गोप्यानि यत्नतः ॥ १२२ ॥)

तथा चोक्तम् ।

अत्यन्तविमुखे दैवे व्यर्थे यत्ने च पौरुषे ।
मनस्विनो दरिद्रस्य वनादन्यत्कुतः सुखम् ॥ १२३ ॥

अन्यच्च ।

मनस्वी म्रियते कामं कार्पण्यं न तु गच्छति ।
अपि निर्वाणमायाति नानलो याति शीतताम् ॥ १२४ ॥

किं च ।

कुसुमस्तबकस्येव द्वे वृत्ती तु मनस्विनः ।
सर्वेषां मूर्ध्नि वा तिष्ठेद्विशीर्येत वनेऽथवा ॥ १२५ ॥

यच्चात्रैव याच्ञया जीवनं तदतीव गर्हितम् । यतः ।

वरं विभवहीनेन प्राणैः संतर्पितोऽनलः ।

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१ [illegible]

नोपचारपरिभ्रष्टः कृपणः प्रार्थितो जनः ॥ १६ ॥

दारिद्र्याद्ध्रियमेति ह्रीपरिगतः सत्त्वात्परिभ्रश्यते
निःसत्त्वः परिभूयते परिभवान्निर्वेदमापद्यते ।
निर्विण्णः शुचमेति शोकनिहतो बुद्ध्या परित्यज्यते
निर्बुद्धिः क्षयमेत्यहो निधनता सर्वापदामास्पदम् ॥ १७ ॥

किं च ।

वरं मौनं कार्यं न च वचनमुक्तं यदनृतं
वरं क्लैब्यं पुंसां न च परकलत्राभिगमनम् ।
वरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचि-
र्वरं भिक्षाशित्वं न च परधनास्वादनसुखम् ॥ १८ ॥ 40
(वरं शून्या शाला न च खलु वरो दुष्टवृषभो
वरं वेश्या पत्नी न पुनरविनीता कुलवधूः ।
वरं वासोऽरण्ये न पुनरविवेकाधिपपुरे
वरं प्राणत्यागो न पुनरधमानामुपगमः ॥ १९ ॥

अपि च । 45

सेवेव मानमखिलं ज्योत्स्नेव तमो जरेव लावण्यम् ।
हरिहरकथेव दुरितं गुणशतमप्यर्थिता हरति ॥ २० ॥

इति विमृश्य तत्किमहं परपिण्डेनात्मानं पोषयामि । कष्टं

भोः । तदपि द्वितीयं मृत्युद्वारम् । यतः ।

पल्लवग्राहि पाण्डित्यं क्रयक्रीतं च मैथुनम् । 50
भोजनं च पराधीनं तिस्रः पुंसां विडम्बनाः ॥ २१ ॥

अन्यच्च ।

रोगी चिरप्रवासी परान्नभोजी परावसथशायी ।
यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः ॥ २२ ॥

इत्यालोच्यापि लोभात्पुनरप्यर्थं ग्रहीतुं

चोक्तम् ।

पा० 1 प्रविशेत्पर.

लोभेन बुद्धिश्चलति लोभो जनयते तृषाम् ।
तृषार्तो दुःखमाप्नोति परत्रेह च मानवः ॥ ४२ ॥

ततोऽहं—मन्दं मन्दमुपसर्पंस्तेन वीणाकर्णेन जर्जरवंशखण्डेन ताडितश्चाचिन्तयम्—

धनलुब्धो ह्यसंतुष्टोऽनियतात्माजितेन्द्रियः ।
सर्वा एवापदस्तस्य यस्य तुष्टं न मानसम् ॥ ४४ ॥

तथा च ।

सर्वाः संपत्तयस्तस्य संतुष्टं यस्य मानसम् ।
उपानद्गूढपादस्य ननु चर्मावृतेव भूः ॥ ४५ ॥

अपरं च ।

संतोषामृततृप्तानां यत्सुखं शान्तचेतसाम् ।
कुतस्तद्धनलुब्धानामितश्चेतश्च धावताम् ॥ ४६ ॥

किं च ।

तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ।
येनाशाः पृष्ठतः कृत्वा नैराश्यमवलम्बितम् ॥ ४७ ॥

अपि च ।

असेवितेश्वरद्वारमदृष्टविरहव्यथम् ।
अनुक्तक्लीबवचनं धन्यं कस्यापि जीवनम् ॥ ४८ ॥

यतः ।

न योजनशतं दूरं बाध्यमानस्य तृष्णया ।
संतुष्टस्य करप्राप्तेऽप्यर्थे भवति नादरः ॥ ४९ ॥

तदत्रावस्थोचितकार्यपरिच्छेदः श्रेयान् ।

को धर्मो भूतदया किं सौख्यमरोगिता जगति जन्तोः ।
कः स्नेहः सद्भावः किं पाण्डित्यं परिच्छेदः ॥ १५० ॥

तथा च ।

परिच्छेदो हि पाण्डित्यं यदापन्ना विपत्तयः ।

अपरिच्छेदकर्तॄणां विपदः स्युः पदे पदे ॥ ५१ ॥

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थे स्वात्मार्थे पृथिवीं त्यजेत् ॥ ५२ ॥

अपरं च ।

पानीयं वा निरायासं स्वाद्वन्नं वा भयोत्तरम् ।
विचार्य खलु पश्यामि तत्सुखं यत्र निर्वृतिः ॥ ५३ ॥

इत्यालोच्याहं निर्जनवनमागतः । यतः ।

वरं वनं व्याघ्रगजेन्द्रसेवितं
द्रुमालयं पक्वफलाम्बुभोजनम् ।
तृणानि शय्या परिधानवल्कलं
न बन्धुमध्ये धनहीनजीवनम् ॥ ५४ ॥

ततोऽस्मत्पुण्योदयादनेन मित्रेणाहं स्नेहानुवृत्त्यानुगृहीतः । अधुना च पुण्यपरम्परया भवदाश्रयः स्वर्ग एव मया प्राप्तः । यतः ।

संसारविषवृक्षस्य द्वे एव रसवत्फले ।
काव्यामृतरसास्वादः संगमः सुजनैः सह ॥ ५५ ॥

मन्थर उवाच—

अर्थाः पादरजोपमा गिरिनदीवेगोपमं यौवनम्
आयुष्यं जललोलबिन्दुचपलं फेनोपमं जीवितम् ।
धर्मं यो न करोति निन्दितमतिः स्वर्गार्गलोद्घाटनं
पश्चात्तापयुतो जरापरिगतः शोकाग्निना दह्यते ॥ ५६ ॥

युष्माभिरतिसंचयः कृतः । तस्यायं दोषः । शृणु ।

उपार्जितानां वित्तानां त्याग एव हि रक्षणम् ।
तडागोदरसंस्थानां परीवाह इवाम्भसाम् ॥ ५७ ॥

अन्यच्च ।

यदधोऽधः क्षितौ वित्तं निचखान मितंपचः ।
तदधोनिलयं गन्तुं चक्रे पन्थानमग्रतः ॥ ५८ ॥

अन्यच्च ।

निजसौख्यं निरुन्धानो यो धनार्जनमिच्छति ।
परार्थभारवाहीव क्लेशस्यैव हि भाजनम् ॥ ५९ ॥

अपरं च ।

दानोपभोगहीनेन धनेन धनिनो यदि ।
भवामः किं न तेनैव धनेन धनिनो वयम् ॥ ६० ॥

अन्यच्च ।

असंभोगेन सामान्यं कृपणस्य धनं परैः ।
अस्येदमिति संबन्धो हानौ दुःखेन गम्यते ॥ ६१ ॥

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।
वित्तं त्यागनियुक्तं दुर्लभमेतच्चतुष्टयं लोके ॥ ६२ ॥

उक्तं च ।

कर्तव्यः संचयो नित्यं कर्तव्यो नातिसंचयः ।
पश्य संचयशीलोऽसौ धनुषा जम्बुको हतः ॥ ६३ ॥

तावाहतुः—कथमेतत् । मन्थरः कथयति—

कथा ६ ॥

आसीत्कल्याणकटकवास्तव्यो भैरवो नाम व्याधः । स चैकदा मृगमन्विष्यमाणो विन्ध्याटवीं गतवान् । ततस्तेन व्यापादितं मृगमादाय गच्छता घोराकृतिः शूकरो दृष्टः । तेन व्याधेन मृगं भूमौ निधाय शूकरः शरेणाहतः । शूकरेणापि घनघोरगर्जनं कृत्वा स व्याधो मुष्कदेशे हतःसंछिन्नद्रुम इव भूमौ निपपात । यतः

जलमग्निर्विषं शस्त्रं क्षुद्व्याधिः पतनं गिरेः ।
निमित्तं किंचिदासाद्य देही प्राणैर्विमुच्यते ॥ ६४ ॥

अथ तयोः पादास्फालनेन सर्पोऽपि मृतः । अथानन्तरं दीर्घ-

पा०— १ धनुषापाभिपातितः ।

दीर्घरावो नाम जम्बुकः परिभ्रमन्नाहारार्थी तान्मृतान्मृगव्याधसर्पशूकरानपश्यत् । अचिन्तयच्च — अहो अद्य महद्भोज्यं मे समुपस्थितम् । अथवा ।

अचिन्तितानि दुःखानि यथैवायान्ति देहिनाम् ।
सुखान्यपि तथा मन्ये दैवमत्रातिरिच्यते ॥ १६५ ॥

तद्भवतु । एषां मांसैर्मासत्रयं मे सुखेन भविष्यति ।

मासमेकं नरो याति द्वौ मासौ मृगशूकरौ ।
अहिरेकं दिनं याति अद्य भक्ष्यो धनुर्गुणः ॥ १६६ ॥

ततः प्रथमबुभुक्षायामिदं निःस्वादु कोदण्डलग्नं स्नायुबन्धनं खादामि इत्युक्त्वा तथा कृते सति छिन्ने स्नायुबन्धने उत्पतितेन धनुषा हृदि निर्भिन्नः स दीर्घरावः पञ्चत्वं गतः । अतो ऽहं ब्रवीमि — कर्तव्यः संचयो नित्यम् इत्यादि । तथा च ।

यद्ददाति यदश्नाति तदेव धनिनो धनम् ।
अन्ये मृतस्य क्रीडन्ति दारैरपि धनैरपि ॥ १६७ ॥

किं च ।

यद्ददासि विशिष्टेभ्यो यच्चाश्नासि दिने दिने ।
तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥ १६८ ॥

यातु । किमिदानीमतिक्रान्तोपवर्णनेन । यतः ।

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्स्वपि न मुह्यन्ति नराः पण्डितबुद्धयः ॥ १६९ ॥

तत्सखे सर्वदा त्वया सोत्साहेन भवितव्यम् । यतः ।

शास्त्राण्यधीत्यापि भवन्ति मूर्खा
यस्तु क्रियावान्पुरुषः स विद्वान् ।
सुचिन्तितं चौषधमातुराणां
न नाममात्रेण करोत्यरोगम् ॥ १७० ॥

अन्यच्च ।

न स्वल्पमप्यध्यवसायभीरोः
करोति विज्ञाननिधिर्गुणं हि ।
अन्धस्य किं हस्ततलस्थितोऽपि
प्रकाशयत्यर्थमिह प्रदीपः ॥ ७१ ॥

तदत्र सखे, दशाविशेषेण शान्तिः करणीया । तदेतदतिकष्टं त्वया न मन्तव्यम् । यतः ।

राजा कुलवधूर्विप्रा मन्त्रिणश्च पयोधराः ।
स्थानभ्रष्टा न शोभन्ते दन्ताः केशा नखा नराः ॥ ७२ ॥

इति विज्ञाय मतिमान्स्वस्थानं न परित्यजेत् । कापुरुषवचनमेतत् । यतः ।

स्थानमुत्सृज्य गच्छन्ति सिंहाः सत्पुरुषा गजाः ।
तत्रैव निधनं यान्ति काकाः कापुरुषा मृगाः ॥ ७३ ॥

तथा चोक्तम् ।

को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा
यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितम् ।
यद्दंष्ट्रानखलाङ्गलप्रहरणः सिंहो वनं गाहते
तस्मिन्नेव हतद्विपेन्द्ररुधिरैस्तृष्णां छिनत्त्यात्मनः ॥ ७४ ॥

अपरं च ।

निपानमिव मण्डूकाः सरः पूर्णमिवाण्डजाः ।
सोद्योगं नरमायान्ति विवशाः सर्वसंपदः ॥ ७५ ॥

अन्यच्च ।

सुखमापतितं सेव्यं दुःखमापतितं तथा ।
चक्रवत्परिवर्तन्ते दुःखानि च सुखानि च ॥ ७६ ॥

अन्यच्च ।

उत्साहसंपन्नमदीर्घसूत्रं
क्रियाविधिज्ञं व्यसनेष्वसक्तम् ।

पा० १— [illegible] ।

शूरं कृतज्ञं दृढसौहृदं च
लक्ष्मीः स्वयं याति निवासहेतोः ॥ ७७ ॥

विशेषतश्च ।

विनाप्यर्थैर्धीरः स्पृशति बहुमानोन्नतिपदं
समायुक्तोऽप्यर्थैः परिभवपदं याति कृपणः ।
स्वभावादुद्भूतां गुणसमुदयावाप्तिविषयां
द्युतिं सैंहीं किं श्वा धृतकनकमालोऽपि लभते ॥ ७८ ॥

धनवानिति हि मदो मे किं गतविभवो विषादमुपयामि ।
करनिहतकन्दुकसमाः पातोत्पाता मनुष्याणाम् ॥ ७९ ॥

अपरं च ।

अभ्रच्छाया खलप्रीतिर्नवसस्यानि योषितः ।
किंचित्कालोपभोग्यानि यौवनानि धनानि च ॥ ८० ॥

वृत्त्यर्थं नातिचेष्टेत सा हि धात्रैव निर्मिता ।
गर्भादुत्पतिते जन्तौ मातुः प्रस्रवतः स्तनौ ॥ ८१ ॥

अपि च सखे,

येन शुक्लीकृता हंसाः शुकाश्च हरितीकृताः ।
मयूराश्चित्रिता येन स ते वृत्तिं विधास्यति ॥ ८२ ॥

अपरं च सतां रहस्यं शृणु मित्र ।

जनयन्त्यर्जने दुःखं तापयन्ति विपत्तिषु ।
मोहयन्ति च संपत्तौ कथमर्थाः सुखावहाः ॥ ८३ ॥

अपरं च ।

धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता ।
प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् ॥ ८४ ॥

यतः ।

यथा ह्यामिषमाकाशे पक्षिभिः श्वापदैर्भुवि ।
भक्ष्यते सलिले नक्रैस्तथा सर्वत्र वित्तवान् ॥ ८५ ॥

राजतः सलिलादग्नेश्चोरतः स्वजनादपि

...तथा नित्यं मृत्योः प्राणभृतामिव ॥ ८६ ॥

अपरं च ।

अस्मात् ... किं नु दुःखमतः परम् ।
इच्छासंपद्यतो नास्ति यच्चेच्छा न निवर्तते ॥ ८७ ॥

अन्यच्च भ्रातः शृणु ।

धनं तावदसुलभं लब्धं कृच्छ्रेण रक्ष्यते ।
लब्धनाशो यथा मृत्युस्तस्मादेतन्न चिन्तयेत् ॥ ८८ ॥

तृष्णां चेह परित्यज्य को दरिद्रः क ईश्वरः ।
तस्याश्चेत्प्रसरो दत्तो दास्यं च शिरसि स्थितम् ॥ ८९ ॥

अपरं च ।

यद्यदेव हि वाञ्छेत ततो वाञ्छा प्रवर्तते ।
प्राप्त एवार्थतः सोऽर्थो यतो वाञ्छा निवर्तते ॥ ९० ॥

किं बहुना मम पक्षपातेन । मयैव सहात्र कालो नीयताम् । यतः ।

आमरणान्ताः प्रणयाः कोपास्तत्क्षणभङ्गुराः ।
परित्यागाश्च निःसङ्गा भवन्ति हि महात्मनाम् ॥ ९१ ॥

इति श्रुत्वा लघुपतनको ब्रूते—धन्योऽसि मन्थर, सर्वथा श्लाघ्यगुणोऽसि । यतः ।

सन्त एव सतां नित्यमापदुद्धरणक्षमाः ।
गजानां पङ्कमग्नानां गजा एव धुरंधराः ॥ ९२ ॥

श्लाघ्यः स एको भुवि मानवानां
स उत्तमः सत्पुरुषः स धन्यः ।
यस्यार्थिनो वा शरणागता वा
नाशाभिभङ्गाद्विमुखाः प्रयान्ति ॥ ९३ ॥

तदेवं ते स्वेच्छाहारविहारं कुर्वाणाः संतुष्टाः सुखं निवसन्ति । अथ कदाचिच्चित्राङ्गनामा मृगः केनापि त्रासितस्तत्रागत्य

पा०—१ वाञ्छन्ति ततो वाञ्छानुवर्तनं ।

[illegible] । ततः पश्चाद्व्याधानन्तरं मृगमवलोक्य भयं संचिन्त्य मन्थरो जलं प्रविष्टः । मूषिकश्च विवरं गतः । काकोऽप्युड्डीय वृक्षमारूढः । ततो लघुपतनकेन सुदूरं निरूप्य भयहेतुर्न कोऽप्यायातीत्यालोचितम् । पश्चात्तद्वचनादागत्य पुनः सर्वे मिलित्वा तत्रैवोपविष्टाः । मन्थरेणोक्तम्— भद्रम् । मृग, स्वागतम् । स्वेच्छयोदकाद्याहारोऽनुभूयताम् । अत्रावस्थानेन वनमिदं सनाथीक्रियताम् । चित्राङ्गो ब्रूते— लुब्धकत्रासितोऽहं भवतां शरणमागतः । भवद्भिः सह सख्यमिच्छामि । हिरण्यकोऽवदत्— मित्रत्वं तावदस्माभिः सह भवताऽयत्नेन मिलितम् । यतः ।

औरसं कृतसंबन्धं तथा वंशक्रमागतम् ।
रक्षितं व्यसनेभ्यश्च मित्रं ज्ञेयं चतुर्विधम् ॥ २८ ॥

तदत्र भवता स्वगृहनिर्विशेषं स्थीयताम् । तच्छ्रुत्वा मृगः सानन्दो भूत्वा स्वेच्छाहारं कृत्वा पानीयं पीत्वा जलासन्नवटतरुच्छायायामुपविष्टः । अथ मन्थरेणोक्तम्—सखे मृग, एतस्मिन्निर्जने वने केन त्रासितोऽसि । कदाचित्किं व्याधाः संचरन्ति । मृगेणोक्तम्—अस्ति कलिङ्गविषये रुक्माङ्गदो नाम नरपतिः । स च दिग्विजयव्यापारक्रमेणागत्य चन्द्रभागानदीतीरे समावासितकटको वर्तते । प्रातश्च तेनात्रागत्य कर्पूरसरःसमीपे भवितव्यमिति व्याधानां मुखात्किंवदन्ती श्रूयते । तदत्रापि प्रातरवस्थानं भयहेतुकमित्यालोच्य यथावसरकार्यमारभ्यताम् । तच्छ्रुत्वा कूर्मः सभयमाह—जलाशयान्तरं गच्छामि । काकमृगावप्युक्तवन्तौ—एवमस्तु । ततो हिरण्यको विहस्याह—जलाशयान्तरे प्राप्ते मन्थरस्य कुशलम् । स्थले गच्छतः कः प्रतीकारः । यतः ।

अम्भांसि जलजन्तूनां दुर्गं दुर्गनिवासिनाम् ।
स्वभूमिः श्वापदादीनां राज्ञां मन्त्री परं बलम् ॥ २९ ॥

अतो लघुपतनक, अनेनोपदेशेन तथा भवितव्यं

स्वयं वीक्ष्य यथा वध्वाः पीडितं कुचकुड्मलम्।
वणिक्पुत्रोऽभवद्दुःखी त्वं तथैव भविष्यसि ॥ ९६ ॥

लघुः कथमेतत्। हिरण्यकः कथयति—

॥ कथा सप्तमी ॥

अस्ति कान्यकुब्जविषये वीरसेनो नाम राजा। तेन वीरपुरनाम्नि नगरे तुङ्गबलो नाम राजपुत्रो भोगपतिः कृतः। स च महाधनस्तरुण एकदा स्वनगरे भ्राम्यन्नतिप्रौढयौवनां लावण्यवतीं नाम वणिक्पुत्रवधूमालोकयामास। ततः स्वहर्म्यं गत्वा स्मराकुलमतिस्तस्याः कृते दूतीं प्रेषितवान्। यतः।

सन्मार्गे तावदास्ते प्रभवति पुरुषस्तावदेवेन्द्रियाणां
लज्जां तावद्विधत्ते विनयमपि समालम्बते तावदेव।
भ्रूचापाकृष्टमुक्ताः श्रवणपथगता नीलपक्ष्माण एते
यावल्लीलावतीनां न हृदि धृतिमुषो दृष्टिबाणाः पतन्ति ॥ ९७ ॥

सापि लावण्यवती तदवलोकनक्षणात्प्रभृति स्मरशरप्रहारजर्जरितहृदया तदेकचित्ताभवत्। तथा ह्युक्तम्—

असत्यं साहसं माया मात्सर्यं चातिलुब्धता।
निर्गुणत्वमशौचत्वं स्त्रीणां दोषाः स्वभावजाः ॥ ९८ ॥

अथ दूतीवचनं श्रुत्वा लावण्यवत्युवाच—अहं पतिव्रता कथमेतस्मिन्नधर्मे पतिलङ्घने प्रवर्ते। यतः।

सा भार्या या गृहे दक्षा सा भार्या या प्रजावती।
सा भार्या या पतिप्राणा सा भार्या या पतिव्रता ॥ ९९ ॥
न सा भार्येति वक्तव्या यस्यां भर्ता न तुष्यति।
तुष्टे भर्तरि नारीणां संतुष्टाः सर्वदेवताः ॥ १०० ॥

ततो यद्यदादिशति मे प्राणेश्वरस्तदेवाहमविचारितं करोमि। दूत्योक्तम्—सत्यमेतत्। लावण्यवत्युवाच—ध्रुवं

सत्यमेतत्। ततो दूतिकया गत्वा तत्सर्वं तुङ्गबलस्याग्रे निवेदितम्। तच्छ्रुत्वा तुङ्गबलोऽब्रवीत्—स्वामिनानेन [illegible]ययेति कथमेतच्छक्यम्। कुट्टन्याह—उपायः क्रियताम्। यथा चोक्तम्—

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः।
शृगालेन हतो हस्ती गच्छता पङ्कवर्त्मना ॥ १०१ ॥

राजपुत्राः पृच्छन्ति—कथमेतत्। सा कथयति—

॥ कथा अष्टमी ॥

अस्ति ब्रह्मारण्ये कर्पूरतिलको नाम हस्ती। तमवलोक्य सर्वे शृगालाश्चिन्तयन्ति स्म—यद्ययं केनाप्युपायेन म्रियते तदास्माकमेतद्देहेन मासचतुष्टयस्य भोजनं भविष्यति। तत्रैकेन वृद्धशृगालेन प्रतिज्ञातम्—मया बुद्धिप्रभावादस्य मरणं साधयितव्यम्। अनन्तरं स वञ्चकः कर्पूरतिलकसमीपं गत्वा साष्टाङ्गपातं प्रणम्योवाच—देव, दृष्टिप्रसादं कुरु। हस्ती ब्रूते—कस्त्वम्। कुतः समायातः। सोऽवदत्—जम्बुकोऽहम्। सर्वैर्वनवासिभिः पशुभिर्मिलित्वा भवत्सकाशं प्रस्थापितः। यद्विना राज्ञावस्थातुं न युक्तं तदत्राटवीराज्येऽभिषेक्तुं भवान्सर्वस्वामिगुणोपेतो निरूपितः। यतः।

यः कुलाभिजनाचारैरतिशुद्धः प्रतापवान्।
धार्मिको नीतिकुशलः स स्वामी युज्यते भुवि ॥ १०२ ॥

अपरं च पश्य।

राजानं प्रथमं विन्देत्ततो भार्यां ततो धनम्।
राजन्यसति लोकेऽस्मिन्कुतो भार्या कुतो धनम् ॥ १०३ ॥

अन्यच्च।

पर्जन्य इव भूतानामाधारः पृथिवीपतिः।
विकलेऽपि हि पर्जन्ये जीव्यते न तु भूपतौ ॥ १०४ ॥

नियतविषयवर्ती प्रायशो दण्डयोगा-
ज्जगति परवशेऽस्मिन्दुर्लभः साधुवृत्तः ।
कृशमपि विकलं वा व्याधितं वाधनं वा
पतिमपि कुलनारी दण्डभीत्याभ्युपैति ॥ २०१ ॥

तद्यथा लग्नवेला न विचलति तथा कृत्वा सत्वरमागम्यतां देवेन । इत्युक्त्वोत्थाय चलितः । ततोऽसौ राज्यलोभाकृष्टः कर्पूरतिलकः शृगालवर्त्मना धावन्महापङ्के निमग्नः । ततस्तेन हस्तिनोक्तम्—सखे शृगाल, किमधुना विधेयम् । पङ्के निपतितोऽहं म्रिये । परावृत्य पश्य । शृगालेन विहस्योक्तम्—देव, मम पुच्छकावलम्बनं कृत्वोत्तिष्ठ । यन्मद्विधस्य वचसि त्वया प्रत्ययः कृतस्तदनुभूयतामशरणं दुःखम् । तथा चोक्तम्—

यदा सत्सङ्गरहितो भविष्यसि भविष्यसि ।
तदासज्जनगोष्ठीषु पतिष्यसि पतिष्यसि ॥ २०२ ॥

ततो महापङ्के निमग्नो हस्ती शृगालैर्भक्षितः । अतोऽहं ब्रवीमि—उपायेन हि यच्छक्यम् इत्यादि । ततः कुट्टन्युपदेशेन तं चारुदत्तनामानं वणिक्पुत्रं स राजपुत्रः सेवकं चकार । ततोऽसौ तेन सर्वविश्वासकार्येषु नियोजितः ।

एकदा तेन राजपुत्रेण स्नातानुलिप्तेन कनकरत्नालंकारधारिणोक्तम्—'अद्यारभ्य मासमेकं गौरीव्रतं कर्तव्यम् । तदत्र प्रतिरात्रमेकां कुलीनां युवतीमानीय समर्पय । सा मया यथोचितेन विधिना पूजयितव्या ।' ततः स चारुदत्तस्तथाविधां नवयुवतीमानीय समर्पयति । पश्चात्प्रच्छन्नः सन् किमयं करोतीति निरूपयति । स च राजपुत्रस्तां युवतीमस्पृशन्नेव दूराद्वस्त्रालंकारगन्धचन्दनैः संपूज्य रक्षकं दत्त्वा प्रस्थापयति । अथ वणिक्पुत्रेण तद्दृष्ट्वोपजातविश्वासेन लोभाकृष्टमनसा स्ववधूं लावण्यवती समानीय समर्पिता । स च राजपुत्रस्तां हृदयप्रियां लावण्यवतीं विज्ञाय ससंभ्रममुत्थाय निर्भरमालिङ्ग्य

निमीलितनयनः पतित्वा तथा तत्र स्थितवान् । तद्वागुरोत्थ काके-न चञ्चुनाक्षिणी विलिखित इव निःशब्दो मृतः परं विषादमुपगतः । अतोऽहं ब्रवीमि — 'स्थले वा' इत्यादि ॥ तथा त्वयापि भणितव्यम् इति । ततोऽसौ तद्वचनमश्रुत्वा महता भयेन विमुग्ध इव तं जलाशयमुत्सृज्य मन्थरश्चलितः । तेऽपि हिरण्यकादयः स्नेहादनिष्टं शङ्कमाना मन्थरमनुगच्छन्ति । ततः स्थले गच्छन्केनापि व्याधेन कानने पर्यटता मन्थरः प्राप्तः । प्राप्य तं गृहीत्वोत्थाप्य धनुषि बद्ध्वा भ्रमन्क्लेशात्क्षुत्पिपासाकुलः स्वगृहाभिमुखं चलितः । अथ मृगवायसमूषिकाः परं विषादं गच्छन्तमनुजग्मुः । ततो हिरण्यको विलपति—

एकस्य दुःखस्य न यावदन्तं
गच्छाम्यहं पारमिवार्णवस्य ।
तावद्द्वितीयं समुपस्थितं मे
छिद्रेष्वनर्था बहुली भवन्ति ॥ १०७ ॥

स्वाभाविकं तु यन्मित्रं भाग्येनैवाभिजायते ।
तदकृत्रिमसौहार्दमापत्स्वपि न मुञ्चति ॥ १०८ ॥

न मातरि न दारेषु न सोदर्ये न चात्मजे ।
विश्वासस्तादृशः पुंसां यादृङ्मित्रे स्वभावजे ॥ १०९ ॥

इति मुहुर्विचिन्त्य अहो दुर्दैवम् । यतः ।

स्वकर्मसंतानविचेष्टितानि
कालान्तरावर्तिशुभाशुभानि ।
इहैव दृष्टानि मयैव तानि
जन्मान्तराणीव दशान्तराणि ॥ ११० ॥

अथवेत्थमेवैतत् ।

कायः संनिहितापायः संपदः पदमापदाम् ।
समागमाः सापगमाः सर्वमुत्पादि भङ्गुरम् ॥ १११ ॥

पा०—१ स्वभावजमिति । २ मयात्मने ।

शोकारातिभयत्राणं प्रीतिविश्रम्भभाजनम् ।
केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयम् ॥ ॥

किं च ।

मित्रं प्रीतिरसायनं नयनयोरानन्दनं चेतसः
पात्रं यत्सुखदुःखयोः सह भवेन्मित्रेण तद्दुर्लभम् ।
ये चान्ये सुहृदः समृद्धिसमये द्रव्याभिलाषाकुला-
स्ते सर्वत्र मिलन्ति तत्त्वनिकषग्रावा तु तेषां विपत् ॥ २१२ ॥

इति बहु विलप्य हिरण्यकश्चित्राङ्गलघुपतनकावाह—यावदयं व्याधो वनान्न निःसरति तावन्मन्थरं मोचयितुं यत्नः क्रियताम् । तावूचतुः—सत्वरं कार्यमुच्यताम् । हिरण्यको ब्रूते—चित्राङ्गो जलसमीपं गत्वा मृतमिवात्मानं दर्शयतु । काकश्च तस्योपरि स्थित्वा चञ्च्वा किमपि विलिखतु । नूनमनेन लुब्धकेन तत्र कच्छपं परित्यज्य मृगमांसार्थिना सत्वरं गन्तव्यम् । ततोऽहं मन्थरस्य बन्धनं छेत्स्यामि । संनिहिते लुब्धके भवद्भ्यां पलायितव्यम् । चित्राङ्गलघुपतनकाभ्यां शीघ्रं गत्वा तथानुष्ठिते सति स व्याधः श्रान्तः पानीयं पीत्वा तरोरधस्तादुपविष्टस्तथाविधं मृगमपश्यत् । ततः कर्तरिकामादाय प्रहृष्टमना मृगान्तिकं चलितः । तत्रान्तरे हिरण्यकेनागत्य मन्थरस्य बन्धनं छिन्नम् । स कूर्मः सत्वरं जलाशयं प्रविवेश । स मृगः आसन्नं तं व्याधं विलोक्योत्थाय पलायितः । प्रत्यावृत्य लुब्धको यावत्तरुतलमायाति तावत्कूर्ममपश्यन्नचिन्तयत्—उचितमेवैतन्ममासमीक्ष्यकारिणः । यतः ।

यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेवते ।
ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि ॥ २१४ ॥

ततोऽसौ स्वकर्मवशान्निराशः कटकं प्रविष्टः । मन्थरादयः सर्वे मुक्तापदः स्वस्थानं गत्वा यथासुखमास्थिताः ॥

एवं श्रुत्वा राजपुत्रैः सानन्दमुक्तम् संतुष्टाः स्मो वयं सुखसंपन्नाश्च सिद्धं नः[1] समीहितम् । विष्णुशर्मोवाच—एतावताऽपि भवताम् अभिलषितं संपन्नम् । अपरमपीदमस्तु—

मित्रं प्राप्नुत सज्जना जनपदैर्लक्ष्मीः समालम्ब्यतां
भूपालाः परिपालयन्तु वसुधां शश्वत्स्वधर्मे स्थिताः ।
आस्तां मानसतुष्टये सुकृतिनां नीतिर्नवोढेव वः
कल्याणं कुरुतां जनस्य भगवांश्चन्द्रार्धचूडामणिः ॥ २२५ ॥

इति हितोपदेशे मित्रलाभो नाम
प्रथमः कथासंग्रहः
समाप्तः ।

१—नः इति पाठान्तरम् ।

॥ सुहृद्भेदः ॥

अथ राजपुत्रा ऊचुः—आर्य मित्रलाभः श्रुतस्तावदस्माभिः । इदानीं सुहृद्भेदं श्रोतुमिच्छामः । विष्णुशर्मोवाच—सुहृद्भेदं तावच्छृणुत यस्यायमाद्यः श्लोकः—

वर्धमानो महान्स्नेहो मृगेन्द्रवृषयोर्वने ।
पिशुनेनातिलुब्धेन जम्बुकेन विनाशितः ॥ १ ॥

राजपुत्रैरुक्तम्—कथमेतत् । विष्णुशर्मा कथयति—

अस्ति दक्षिणापथे सुवर्णवती नाम नगरी । तत्र वर्धमानो नाम वणिग्निवसति । तस्य प्रचुरेऽपि वित्तेऽपरान्बन्धूनतिसमृद्धान्समीक्ष्य पुनरर्थवृद्धिः करणीयेति मतिर्बभूव । यतः ।

अधोऽधः पश्यतः कस्य महिमा नोपचीयते ।
उपर्युपरि पश्यन्तः सर्व एव दरिद्रति ॥ २ ॥

अपरं च ।

ब्रह्महापि नरः पूज्यो यस्यास्ति विपुलं धनम् ।
शशिनस्तुल्यवंशोऽपि निर्धनः परिभूयते ॥ ३ ॥

अन्यच्च ।

अव्यवसायिनमलसं दैवपरं साहसाच्च परिहीनम् ।
प्रमदेव हि वृद्धपतिं नेच्छत्युपगूहितुं लक्ष्मीः ॥ ४ ॥

किं च ।

आलस्यं स्त्रीसेवा सरोगता जन्मभूमिवात्सल्यम् ।
संतोषो भीरुत्वं षड् व्याघाता महत्त्वस्य ॥ ५ ॥

यतः ।

संपदा सुस्थिरंमन्यो भवति स्वल्पयापि यः ।
कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य ताम् ॥ ६ ॥

अपरं च ।

निरुत्साहं निरानन्दं निर्वीर्यमरिनन्दनम् ।
मा स्म सीमन्तिनी काचिज्जनयेत्पुत्रमीदृशम् ॥ ७ ॥

यथा चोक्तम्—

अलब्धं चैव लिप्सेत लब्धं रक्षेत्प्रयत्नतः ।
रक्षितं वर्धयेत्सम्यग्वृद्धं तीर्थेषु निक्षिपेत् ॥ ८ ॥

यतो लब्धमिच्छतोऽर्थयोगादर्थस्य प्राप्तिरेव । लब्धस्याप्यरक्षितस्य निधेरपि स्वयं विनाशः । अपि च । अवर्धमानश्चार्थः काले स्वल्पव्ययोऽप्यञ्जनवत्क्षयमेति । अनुपभुज्यमानश्च निष्प्रयोजन एव सः । तथा चोक्तम्—

धनेन किं यो न ददाति नाश्नुते
बलेन किं यश्च रिपून्न बाधते ।
श्रुतेन किं यो न च धर्ममाचरे-
त्किमात्मना यो न जितेन्द्रियो भवेत् ॥ ९ ॥

अन्यच्च ।

जलबिन्दुनिपातेन क्रमशः पूर्यते घटः ।
स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥ १० ॥
दानोपभोगरहिता दिवसा यस्य यान्ति वै ।
स कर्मकारभस्त्रेव श्वसन्नपि न जीवति ॥ ११ ॥

इति संचिन्त्य नन्दकसंजीवकनामानौ वृषभौ धुरि नियोज्य शकटं नानाविधद्रव्यपूर्णं कृत्वा वाणिज्येन गतः काश्मीरं प्रति । अन्यच्च ।

अञ्जनस्य क्षयं दृष्ट्वा वल्मीकस्य च संचयम् ।
अवन्ध्यं दिवसं कुर्याद्दानाध्ययनकर्मसु ॥ १२ ॥

यतः ।

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सविद्यानां कः परः प्रियवादिनाम् ॥ १३ ॥

अथ गच्छतस्तस्य सुदुर्गनाम्नि महारण्ये संजीवको भग्नजानुर्निपतितः । तमालोक्य वर्धमानोऽचिन्तयत्—

करोतु नाम नीतिज्ञो व्यवसायमितस्ततः ।

फलं पुनस्तदेवास्य यद्विधेर्मनसि स्थितम् ॥ १४ ॥

किं तु ।

विस्मयः सर्वथा हेयः प्रत्यूहः सर्वकर्मणाम् ।
तस्माद्विस्मयमुत्सृज्य साध्ये सिद्धिर्विधीयताम् ॥ १५ ॥

इति संचिन्त्य संजीवकं तत्र परित्यज्य वर्धमानः पुनः स्वयं धर्मपुरं नाम नगरं गत्वा महाकायमन्यं वृषभमेकं समानीय धुरि नियोज्य चलितः । ततः संजीवकोऽपि कथंकथमपि खुरत्रये भरं कृत्वोत्थितः । यतः ।

निमग्नस्य पयोराशौ पर्वतात्पतितस्य च ।
तक्षकेणापि दष्टस्य आयुर्मर्माणि रक्षति ॥ १६ ॥
(नाकाले म्रियते जन्तुर्विद्धः शरशतैरपि ।
कुशाग्रेणैव संस्पृष्टः प्राप्तकालो न जीवति ॥ १७ ॥

अरक्षितं तिष्ठति दैवरक्षितं
सुरक्षितं दैवहतं विनश्यति ।
जीवत्यनाथोऽपि वने विसर्जितः
कृतप्रयत्नोऽपि गृहे न जीवति ॥ १८ ॥)

ततो दिनेषु गच्छत्सु संजीवकः स्वेच्छाहारविहारं कृत्वारण्यं भ्राम्यन्हृष्टपुष्टाङ्गो बलवन्ननाद । तस्मिन्वने पिङ्गलकनामा सिंहः स्वभुजोपार्जितराज्यसुखमनुभवन्निवसति । तथा चोक्तम्—

नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः ।
विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता ॥ १९ ॥

स चैकदा पिपासाकुलितः पानीयं पातुं यमुनाकच्छमगच्छत् । तेन च तत्र सिंहेनाननुभूतपूर्वकमकाण्डघनगर्जितमिव संजीवकनर्दितमश्रावि । तच्छ्रुत्वा पानीयमपीत्वा स चकितः परिवृत्य स्वस्थानमागत्य किमिदमित्यालोचयंस्तूष्णीं स्थितः । स च तथाविधः करटकदमनकाभ्यामस्य मन्त्रिपुत्राभ्यां शृगालाभ्यां दृष्टः । तं तथाविधं दृष्ट्वा दमनकः करटकमाह—स-

१ एतत्पद्यद्वयं नास्त्यस्मत्पुस्तके । २ विक्रमार्जितसत्त्वस्य । पा० ।

ते करटक किमयमुदकार्थी स्वामी पानीयमपीत्वा सचकितो मन्दं मन्दमवतिष्ठते । करटको ब्रूते---मित्र दमनक अस्मन्मतेनास्य सेवैव न क्रियते । यदि तथा भवति तर्हि किमनेन स्वामिचेष्टानिरूपणेनास्माकम् । यतोऽनेन राज्ञा विनापराधेन चिरमवधीरिताभ्यामावाभ्यां महद्दुःखमनुभूतम् ।

सेवया धनमिच्छद्भिः सेवकैः पश्य यत्कृतम् ।
स्वातन्त्र्यं यच्छरीरस्य मूढैस्तदपि हारितम् ॥ २० ॥

अपरं च ।

शीतवातातपक्लेशान्सहन्ते यान्पराश्रिताः ।
तदंशेनापि मेधावी तपस्तप्त्वा सुखी भवेत् ॥ २१ ॥

अन्यच्च ।

एतावज्जन्मसाफल्यं यदनायत्तवृत्तिता ।
ये पराधीनतां यातास्ते वै जीवन्ति के मृताः ॥ २२ ॥

अपरं च ।

एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर ।
एवमाशाग्रहग्रस्तैः क्रीडन्ति धनिनोऽर्थिभिः ॥ २३ ॥

किं च ।

अबुधैरर्थलाभाय पण्यस्त्रीभिरिव स्वयम् ।
आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥ २४ ॥

किं च ।

या प्रकृत्यैव चपला निपतत्यशुचावपि ।
स्वामिनो बहु मन्यन्ते दृष्टिं तामपि सेवकाः ॥ २५ ॥

अपरं च ।

मौनान्मूकः प्रवचनपटुर्वातुलो जल्पको वा
क्षान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः ।
धृष्टः पार्श्वे वसति नियतं दूरतश्चाप्रगल्भः
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ २६ ॥

शिरोगतश्च ।

प्रणमत्युन्नतिहेतोर्जीवितहेतोर्विमुञ्चति प्राणान् ।
दुःखीयति सुखहेतोः को मूढः सेवकादन्यः ॥ २७ ॥

दमनको ब्रूते—मित्र सर्वथा मनसापि नैतत्कर्तव्यम् । यतः ।

कथं नाम न सेव्यन्ते यत्नतः परमेश्वराः ।
अचिरेणैव ये तुष्टाः पूरयन्ति मनोरथान् ॥ २८ ॥

अन्यच्च पश्य ।

कुतः सेवाविहीनानां चामरोद्धूतसंपदः ।
उद्दण्डधवलच्छत्रं वाजिवारणवाहिनी ॥ २९ ॥

करटको ब्रूते— तथापि किमनेनास्माकं व्यापारेण । यतोऽव्यापारेषु व्यापारः सर्वथा परिहरणीयः । पश्य ।

अव्यापारेषु व्यापारं यो नरः कर्तुमिच्छति ।
स भूमौ निहतः शेते कीलोत्पाटीव वानरः ॥ ३० ॥

दमनकः पृच्छति—कथमेतत् । करटकः कथयति—

कथा प्रथमा ।

अस्ति मगधदेशे धर्मारण्यसंनिहितवसुधायां शुभदत्तनाम्ना कायस्थेन विहारः कर्तुमारब्धः । तत्र करपत्रदार्यमाणैकस्तम्भस्य कियद्दूरस्फाटितस्य काष्ठखण्डद्वयमध्ये कीलकः सूत्रधारेण निहितः । तत्र बलवान्वानरयूथः क्रीडन्नागतः । एको वानरः कालप्रेरित इव तं कीलकं हस्ताभ्यां धृत्वोपविष्टः । तत्र तस्य मुष्कद्वयं लम्बमानं काष्ठखण्डद्वयाभ्यन्तरे प्रविष्टम् । अनन्तरं स च सहजचपलतया महता प्रयत्नेन तं कीलकमाकृष्टवान् । आकृष्टे च कीलके चूर्णिताण्डद्वयः पञ्चत्वं गतः । अतोऽहं ब्रवीमि—अव्यापारेषु व्यापारमित्यादि ॥ दमनको ब्रूते—तथापि स्वामिचेष्टानिरूपणं सेवकेनावश्यं करणीयम् । करटको ब्रूते—सर्वस्मिन्नधिकारे य एव नियुक्तः

प्रधानमन्त्री स करोतु। यतोऽनुजीविना पराधिकारचर्चा सर्वथा न कर्तव्या। पश्य।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया।
स विषीदति चीत्काराद्गर्दभस्ताडितो यथा॥ ३१॥

दमनकः पृच्छति—कथमेतत्। करटको ब्रूते—

कथा द्वितीया।

अस्ति वाराणस्यां कर्पूरपटो नाम रजकः। स चाभिनववयस्कया वध्वा सह चिरं निधुवनं कृत्वा निर्भरमालिङ्ग्य प्रसुप्तः। तदनन्तरं गृहद्रव्याणि हर्तुं चौरः प्रविष्टः। तस्य प्राङ्गणे गर्दभो बद्धस्तिष्ठति कुक्कुरश्चोपविष्टोऽस्ति। अथ गर्दभः श्वानमाह—सखे भवतस्तावदयं व्यापारः। तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि। कुक्कुरो ब्रूते—भद्र मम नियोगस्य चर्चा त्वया न कर्तव्या। त्वमेव किं न जानासि यथा तस्याहर्निशं गृहरक्षां करोमि। यतोऽयं चिरान्निर्वृतो ममोपयोगं न जानाति। तेनाधुनापि ममाहारदाने मन्दादरः। यतो विना विधुरदर्शनं स्वामिन उपजीविषु मन्दादरा भवन्ति। गर्दभो ब्रूते—शृणु रे बर्बर

याचते कार्यकाले यः स किंभृत्यः स किंसुहृत्।

कुक्कुरो ब्रूते—

भृत्यान्संभावयेद्यस्तु कार्यकाले स किंप्रभुः॥ ३२॥

यतः।

आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने,
पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः॥ ३३॥

ततो गर्दभः सकोपमाह—अरे दुष्टमते पापीयांस्त्वं यद्विपत्तौ स्वामिकार्यमुपेक्षां करोषि। भवतु तावत्। यथा स्वामी जागरिष्यति तन्मया कर्तव्यम्। यतः।

पा० १ तत्रायं व्यापारः। २ मोक्तव्यानवकाशम्।

पृष्ठतः सेवयेदर्कं जठरेण हुताशनम् ।
स्वामिनं सर्वभावेन परलोकममायया ॥ ३४ ॥

इत्युक्त्वातीव चीत्कारशब्दं कृतवान् । ततः स रजकस्तेन चीत्कारेण प्रबुद्धो निद्राभङ्गकोपादुत्थाय गर्दभं लगुडेन ताडयामास । तेनासौ पञ्चत्वमगमत् । अतोऽहं ब्रवीमि—पराधिकारचर्चाम् इत्यादि ॥ पश्य । पशूनामन्वेषणमेवास्मन्नियोगः । स्वनियोगचर्चा क्रियताम् । विमृश्य । किन्त्वद्य तया चर्चया न प्रयोजनम् । यत आवयोर्भक्षितशेषाहारः प्रचुरोऽस्ति । दमनकः सरोषमाह—कथमाहारार्थी भवान्केवलं राजानं सेवते । एतदयुक्तमुक्तं त्वया । यतः ।

सुहृदामुपकारकारणा-
द्द्विषतामप्यपकारकारणात् ।
नृपसंश्रय इष्यते बुधै-
र्जठरं को न बिभर्ति केवलम् ॥ ३५ ॥

(जीविते यस्य जीवन्ति विप्रा मित्राणि बान्धवाः ।
सफलं जीवितं तस्य आत्मार्थे को न जीवति ॥ ३६ ॥

अपि च ।

यस्मिञ्जीवति जीवन्ति बहवः स तु जीवतु ।
काकोऽपि किं न कुरुते चञ्च्वा स्वोदरपूरणम् ॥ ३७ ॥

पश्य ।

पञ्चभिर्याति दासत्वं पुराणैः कोऽपि मानवः ।
कोऽपि लक्षैः कृती कोऽपि लक्षैरपि न लभ्यते ॥ ३८ ॥

अन्यच्च ।

मनुष्यजातौ तुल्यायां भृत्यत्वमतिगर्हितम् ।
प्रथमो यो न तत्रापि स किं जीवत्सु गण्यते ॥ ३९ ॥

तथा चोक्तम् ।

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१ दमनक[illegible]

वाजिवारणलोहानां काष्ठपाषाणवाससाम् ।
नारीपुरुषतोयानामन्तरं महदन्तरम् ॥ ४० ॥

तथाहि । स्वल्पमप्यतिरिच्यते ।

स्वल्पस्नायुवसावशेषमलिनं निर्मांसमप्यस्थिकं
श्वा लब्ध्वा परितोषमेति न भवेत्तस्य क्षुधः शान्तये ।
सिंहो जम्बुकमङ्कमागतमपि त्यक्त्वा निहन्ति द्विपं
सर्वः कृच्छ्रगतोऽपि वाञ्छति जनः सत्त्वानुरूपं फलम् ॥ ४१ ॥

अपरं च सेव्यसेवकयोरन्तरं पश्य ।

लाङ्गूलचालनमधश्चरणावपातं
भूमौ निपत्य वदनोदरदर्शनं च ।
श्वा पिण्डदस्य कुरुते गजपुङ्गवस्तु
धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥ ४२ ॥

किं च ।

यज्जीव्यते क्षणमपि प्रथितं मनुष्यै-
र्विज्ञानविक्रमयशोभिरभज्यमानम् ।
तन्नाम जीवितमिह प्रवदन्ति तज्ज्ञाः
काकोऽपि जीवति चिराय बलिं च भुङ्क्ते ॥ ४३ ॥

अपरं च ।

(यो नात्मजे न च गुरौ न च भृत्यवर्गे
दीने दयां न कुरुते न च बन्धुवर्गे ।
किं तस्य जीवितफलेन मनुष्यलोके
काकोऽपि जीवति चिरं च बलिं च भुङ्क्ते ॥ ४४)

अपरमपि ।

अहितहितविचारशून्यबुद्धेः
श्रुतिसमयैर्बहुभिर्बहिष्कृतस्य ।
उदरभरणमात्रकेवलेच्छोः
पुरुषपशोश्च पशोश्च को विशेषः ॥ ४५ ॥

१ प्रथितं पदम् ।

करटको ब्रूते—आवां तावदप्रधानौ। तदावयोः किमनया विचारणया। दमनकः पुनराह—कियता कालेनामात्याः प्रधानतामप्रधानतां वा लभन्ते। यतः।

न कस्यचित्कश्चिदिह स्वभावा-
द्भवत्युदारोऽभिमतः खलो वा।
लोके गुरुत्वं विपरीततां वा
स्वचेष्टितान्येव नरं नयन्ति॥

किं च।

आरोप्यते शिला शैले यत्नेन महता यथा।
निपात्यते क्षणेनाधस्तथात्मा गुणदोषयोः॥ ४७॥
यात्यधोऽधो व्रजत्युच्चैर्नरः स्वैरेव कर्मभिः।
कूपस्य खनिता यद्वत्प्राकारस्येव कारकः॥ ४८॥

तद्भद्र। स्वयत्नायत्तो ह्यात्मा सर्वस्य। करटको ब्रूते—अथ भवान्किं ब्रवीति। स आह—अयं तावत्स्वामी पिङ्गलकः कुतोऽपि कारणात्सचकितः परिवृत्योपविष्टः। करटको ब्रूते—किं तत्त्वं जानासि[1]। दमनको ब्रूते—किमत्राविदितमस्ति। उक्तं च।

उदीरितोऽर्थः पशुनापि गृह्यते
हयाश्च नागाश्च वहन्ति देशिताः।
अनुक्तमप्यूहति पण्डितो जनः
परेङ्गितज्ञानफला हि बुद्धयः॥ ४९॥
आकारैरिङ्गितैर्गत्या चेष्टया भाषणेन च।
नेत्रवक्त्रविकारेण लक्ष्यतेऽन्तर्गतं मनः॥ ५०॥

अत्र भयप्रस्तावे प्रज्ञाबलेनाहमेनं स्वामिनमात्मीयं करिष्यामि। यतः।

प्रस्तावसदृशं वाक्यं सद्भावसदृशं प्रियम्।
आत्मशक्तिसमं कोपं यो जानाति स पण्डितः॥ ५१॥

१—किमत्र विचित्रमस्ति।

करटको ब्रूते—सखे त्वं सेवानभिज्ञः । पश्य ।

अनाहूतो विशेद्यस्तु अपृष्टो बहु भाषते ।
आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥ ५२ ॥

दमनको ब्रूते—भद्र कथमहं सेवानभिज्ञः । पश्य ।

किमप्यस्ति स्वभावेन सुन्दरं वाप्यसुन्दरम् ।
यदेव रोचते यस्मै भवेत्तत्तस्य सुन्दरम् ॥ ५३ ॥

यतः ।

यस्य यस्य हि यो भावस्तेन तेन हि तं नरम् ।
अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत् ॥ ५४ ॥

अन्यच्च ।

कोऽत्रेत्यहमिति ब्रूयात्सम्यगादेशयेति च ।
आज्ञामवितथां कुर्याद्यथाशक्ति महीपतेः ॥ ५५ ॥

अपरं च ।

अल्पेच्छुर्धृतिमान्प्राज्ञश्छायेवानुगतः सदा ।
आदिष्टो न विकल्पेत स राजवसतौ वसेत् ॥ ५६ ॥

करटको ब्रूते—कदाचित्त्वामनवसरप्रवेशादवमन्यते स्वामी । स आह—अस्त्वेवम् । तथाप्यनुजीविना स्वामिसांनिध्यमवश्यं करणीयम् । यतः ।

दोषभीतेरनारम्भस्तत्कापुरुषलक्षणम् ।
कैरजीर्णभयाद्भ्रातर्भोजनं परिहीयते ॥ ५७ ॥

पश्य ।

आसन्नमेव नृपतिर्भजते मनुष्यं
विद्याविहीनमकुलीनमसंगतं वा ।
प्रायेण भूमिपतयः प्रमदा लताश्च
यः पार्श्वतो वसति तं परिवेष्टयन्ति ॥ ५८ ॥

करटको ब्रूते—अथ तत्र गत्वा किं वक्ष्यति भवान् । स

पं०—१ राजवसतौ ।

त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।
नियोजयेत्तथैवैतांस्त्रिविधेष्वेव कर्मसु ॥ ७० ॥

यतः ।

स्थान एव नियोज्यन्ते भृत्याश्चाभरणानि च ।
नहि चूडामणिः पादे नूपुरं शिरसा कृतम् ॥ ७१ ॥

अपि च ।

कनकभूषणसंग्रहणोचितो
यदि मणिस्त्रपुणि प्रणिधीयते ।
न स विरौति न चापि न शोभते
भवति योजयितुर्वचनीयता ॥ ७२ ॥

अन्यच्च ।

मुकुटे रोपितः काचश्चरणाभरणे मणिः ।
न हि दोषो मणेरस्ति किंतु साधोरविज्ञता ॥ ७३ ॥

पश्य ।

बुद्धिमाननुरक्तोऽयमयं शूर इतो भयम् ।
इति भृत्यविचारज्ञो भृत्यैरापूर्यते नृपः ॥ ७४ ॥

तथा हि ।

अश्वः शस्त्रं शास्त्रं वीणा वाणी नरश्च नारी च ।
पुरुषविशेषं प्राप्य हि भवन्ति योग्या अयोग्याश्च ॥ ७५ ॥

अन्यच्च ।

किं भक्तेनासमर्थेन किं शक्तेनापकारिणा ।
शक्तं भक्तं च मां राजन्नावज्ञातुं त्वमर्हसि ॥ ७६ ॥

यतः ।

अवज्ञानाद्राज्ञो भवति मतिहीनः परिजन-
स्ततस्तत्प्रामाण्याद्भवति न समीपे बुधजनः ।
बुधैस्त्यक्ते राज्ये न हि भवति नीतिर्गुणवती
विपन्नायां नीतौ सकलमवशं सीदति जगत् ॥ ७७ ॥

अपरं च ।

जनं जनपदा नित्यमर्चयन्ति नृपार्चितम् ।
नृपेणावमतो यस्तु स सर्वैरवमन्यते ॥ ७८ ॥

किं च ।

बालादपि गृहीतव्यं युक्तमुक्तं मनीषिभिः ।
रवेरविषये किं न प्रदीपस्य प्रकाशनम् ॥ ७९ ॥

पिङ्गलकोऽवदत् भद्र दमनक, किमेतत् । त्वमस्मदीयप्रधानामात्यपुत्र इयन्तं कालं यावत्कुतोऽपि खलवाक्यान्नागतोऽसि । इदानीं यथाभिमतं ब्रूहि । दमनको ब्रूते—देव पृच्छामि किंचित् । उच्यताम् । उदकार्थी स्वामी पानीयमपीत्वा किमिति विस्मित इव तिष्ठति । पिङ्गलकोऽवदत्—भद्रमुक्तं त्वया । किं त्वेतद्रहस्यं वक्तुं काचिद्विश्वासभूमिर्नास्ति । तथापि निभृतं कृत्वा कथयामि । शृणु । संप्रति वनमिदमपूर्वसत्त्वाधिष्ठितमतोऽस्माकं त्याज्यम् । अनेन हेतुना विस्मितोऽस्मि । तथा च श्रुतो मयापि महानपूर्वशब्दः । शब्दानुरूपेणास्य प्राणिनो महता बलेन भवितव्यम् । दमनको ब्रूते—देव अस्ति तावदयं महान्भयहेतुः । स शब्दोऽस्माभिरप्याकर्णितः किंतु स किं मन्त्री यः प्रथमं भूमित्यागं पश्चाद्युद्धं चोपदिशति । अस्मिन्कार्यसंदेहे भृत्यानामुपयोग एव ज्ञातव्यः यतः ।

बन्धुस्त्रीभृत्यवर्गस्य बुद्धेः सत्त्वस्य चात्मनः ।
आपन्निकषपाषाणे नरो जानाति सारताम् ॥ ८० ॥

सिंहो ब्रूते—भद्र महती शङ्का मां बाधते । दमनकः पुनराह स्वगतम्—अन्यथा राज्यसुखं परित्यज्य स्थानान्तरं गन्तुं कथं मां संभाषसे । प्रकाशं ब्रूते—देव, यावदहं जीवामि तावद्भयं न कर्तव्यम् । किंतु करटकादयोऽप्याश्वास्यन्तां यस्मादापत्प्रतीकारकाले दुर्लभः पुरुषसमवायः ।

ततस्तौ दमनककरटकौ राज्ञा सर्वस्वेनापि पूजितौ भयप्रती-

भयं प्रतिज्ञाय चलितौ। करटको गच्छन्दमनकमाह — सखे किं शक्यप्रतीकारो भयहेतुरशक्यप्रतीकारो वेति न ज्ञात्वा भयोपशमं प्रतिज्ञाय कथमयं महाप्रसादो गृहीतः। यतोऽनुपकुर्वाणो न कस्याप्युपायनं गृह्णीयाद्विशेषतो राज्ञः। पश्य।

यस्य प्रसादे पद्मास्ते विजयश्च पराक्रमे।
मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः॥ ८१॥

तथा हि।

बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः।
महती देवता ह्येषा नररूपेण तिष्ठति॥ ८२॥

दमनको विहस्याह — मित्र तूष्णीमास्यताम्। ज्ञातं मया भयकारणम्। बलीवर्दनर्दितं तत्। वृषभाश्चास्माकमपि भक्ष्याः। किं पुनः सिंहस्य। करटको ब्रूते — यद्येवं तदा किं पुनः स्वामित्रासस्तत्रैव किमिति नापनीतः। दमनको ब्रूते — यदि स्वामित्रासस्तत्रैव मुच्यते तदा कथमयं महाप्रसादलाभः स्यात्। अपरं च।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन।
निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्दधिकर्णवत्॥ ८३॥

करटकः पृच्छति — कथमेतत्। दमनकः कथयति —

कथा तृतीया।

अस्त्युत्तरापथेऽर्बुदशिखरनाम्नि पर्वते दुर्दान्तो नाम महाविक्रमः सिंहः। तस्य पर्वतकन्दरमधिशयानस्य केसराग्रं कश्चिन्मूषिकः प्रत्यहं छिनत्ति। ततः केसराग्रं लूनं दृष्ट्वा कुपितो विवरान्तर्गतं मूषिकमलभमानोऽचिन्तयत् —

क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्नैव लभ्यते।
तमाहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः॥ ८४॥

इत्यालोच्य तेन ग्रामं गत्वा विश्वासं कृत्वा दधिकर्णनामा बिडालो यत्नेनानीय मांसाहारं दत्त्वा स्वकन्दरे स्थापितः। अनन्तरं

तद्भयान्मूषिकोऽपि बिलान्न निःसरति । तेनासौ सिंहोऽप्यक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदा शृणोति तदा तदा मांसाहारदानेन तं बिडालं संवर्धयति ।

अथैकदा स मूषिकः क्षुधापीडितो बहिः संचरन्बिडालेन प्राप्तो व्यापादितश्च । अनन्तरं स सिंहोऽनेककालं यावन्मूषिकं न पश्यति तत्कृतरावमपि न शृणोति तदा तस्यानुपयोगाद्बिडालस्याप्याहारदाने मन्दादरो बभूव । ततोऽसावाहारविरहाद्दुर्बलो दधिकर्णोऽवसन्नो बभूव । अतोऽहं ब्रवीमि—निरपेक्षो न कर्तव्यः इत्यादि ॥ ततो दमनककरटकौ संजीवकसमीपं गतौ । तत्र करटकस्तरुतले साटोपमुपविष्टः ।

दमनकः संजीवकसमीपं गत्वाब्रवीत्—अरे वृषभ एषोऽहं राज्ञा पिङ्गलकेनारण्यरक्षार्थं नियुक्तः । सेनापतिः करटकः समाज्ञापयति—सत्वरमागच्छ । न चेदस्मदरण्याद्दूरमपसर । अन्यथा ते विरुद्धं फलं भविष्यति । न जाने क्रुद्धः स्वामी किं विधास्यति । तच्छ्रुत्वा [illegible] ।

आज्ञाभङ्गो नरेन्द्राणां ब्राह्मणानामनादरः ।
पृथक्शय्या च नारीणामशस्त्रविहितो वधः ॥ ८४ ॥

ततो देशव्यवहारानभिज्ञः संजीवकः सभयमुपसृत्य साष्टाङ्गपातं करटकं प्रणतवान् । तथा चोक्तम्—

मतिरेव बलाद्गरीयसी
यदभावे करिणामियं दशा ।
इति घोषयतीव डिण्डिमः
करिणो हस्तिपकाहतः क्वणन् ॥

अथ संजीवकः साध्वसमाह—सेनापते किं मया कर्तव्यं तदभिधीयताम् । करटको ब्रूते—वृषभ अत्र कानने तिष्ठसि । अस्मद्देवपादारविन्दं प्रणम । संजीवको ब्रूते—[illegible] यथार्थं मे यच्छ । गच्छामि । [illegible] रे बली-

३८ अलभमयः शक्तुयान् यतः ।

प्रविकासनम्पह केसरा

शापमानाय न चकिभूभुजे

न हि गोमायुहत्यानि केसरी ॥ ८७ ॥

अन्यच्च ।

तृणानि नोन्मूलयति प्रभञ्जनो
मृदूनि नीचैः प्रणतानि सर्वतः ।
समुच्छ्रितानेव तरून्प्रबाधते
महान्महत्येव करोति विक्रमम् ॥ ८८ ॥

ततस्तौ संजीवकं कियद्दूरे संस्थाप्य पिङ्गलकसमीपं गतौ। ततो राज्ञा सादरमवलोकितौ प्रणम्योपविष्टौ । राजाह-त्वया स दृष्टः । दमनको ब्रूते—देव दृष्टः । किंतु यद्देवेन ज्ञातं तत्तथा । महानेवासौ देवं द्रष्टुमिच्छति । किंतु महाबलोऽसौ ततः सज्जीभूयोपविश्य दृश्यताम् । शब्दमात्रादेव न भेतव्यम् । तथा चोक्तम् ।

शब्दमात्रान्न भेतव्यमज्ञात्वा शब्दकारणम् ।
शब्दहेतुं परिज्ञाय कुट्टनी गौरवं गता ॥ ८९ ॥

राजाह कथमेतत् । दमनकः कथयति ।

कथा चतुर्थी ।

अस्ति श्रीपर्वतमध्ये ब्रह्मपुराख्यं नगरम् । तच्छिखरप्रदेशे घण्टाकर्णो नाम राक्षसः प्रतिवसतीति जनप्रवादः श्रूयते । एकदा घण्टामादाय पलायमानः कश्चिच्चौरो व्याघ्रेण व्यापादितः । तत्पाणिपतिता घण्टा वानरैः प्राप्ता । वानरास्तां घण्टामनुक्षणं वादयन्ति । ततो नगरजनैः स मनुष्यः खादितो दृष्टः प्रतिक्षणं घण्टारवश्च श्रूयते । अनन्तरं घण्टाकर्णः कुपितो मनुष्यान्खादति घण्टां च वादयतीत्युक्त्वा सर्वे जना नग-

पा० १ मतिवाचमिति श्लोकः न प्रतिभाति ।

वानरप्रार्थिता । ततः करालस्था [illegible]

ऽयं घण्टाकर्णः । तस्मिन् [illegible]

ज्ञाय राजा विज्ञापितः — देव यदि [illegible]

तदाहमेनं घण्टाकर्णं साधयामि । ततो राज्ञा [illegible]

तम् । कुट्टन्या च मण्डलं कृत्वा तत्र गणेशादिपूजागौरवं [illegible]

र्शयित्वा स्वयं वानरप्रियफलान्यादाय वनं प्रवि[illegible]

कीर्णानि । ततो घण्टां परित्यज्य वानराः फलासक्ता बभूवुः ।

कुट्टनी च घण्टां गृहीत्वा नगरमागता सर्वजनपूज्याभवत् । अतो

ऽहं ब्रवीमि — शब्दमात्रान्न भेतव्यम् इत्यादि । ततस्तैः सं-

जीवक आनीय दर्शनं कारितः । पश्चात्तत्रैव परमप्रीत्या नि[illegible]

वसति ।

अथ कदाचित्तस्य सिंहस्य भ्राता स्तब्धकर्णनामा सिंहः

समागतः तस्यातिथ्यं कृत्वा समुपवेश्य पिङ्गलकस्तदाहाराय

पशुं हन्तुं चलितः । अत्रान्तरे संजीवको वदति — देव अ-

द्य हतमृगाणां मांसानि क्व । राजाह — दमनककरटकौ जा-

नीतः । संजीवको ब्रूते — ज्ञायतां किमस्ति नास्ति वा ।

सिंहो विमृश्याह — नास्त्येव तत् । सं[illegible]

तन्मांसं ताभ्यां खादितम् । राजाह — [illegible]

रितं च । प्रत्यहमेष क्रमः ।

दानामगोचरेणैव क्रियते । राजाह — मदीयाभोगेनैव क्रियते ।

अथ संजीवको ब्रूते — नैतदुचितम् । तथा चोक्तम् —

नानिवेद्य प्रकुर्वीत भर्तुः किंचिदपि स्वयम् ।
कार्यमापत्प्रतीकारादन्यत्र जगतीपते ॥ २९ ॥

अन्यच्च ।

कमण्डलूपमोऽमात्यः
तनुत्यागी बहुग्रहः ।
स एवामात्यः [illegible]

कोशः कोशवतः प्राणाः प्राणाः प्राणा न भूपतेः ॥ ९२ ॥

किं चान्यैर्न कुलाचारैः सेव्यतामेति पूरुषः ।
धनहीनः स्वपत्न्यापि त्यज्यते किं पुनः परैः ॥ ९३ ॥

एतच्च राज्ञः प्रधानं दूषणम्—

अतिव्ययोऽनपेक्षा च तथार्जनमधर्मतः ।
मोक्षणं दूरसंस्थानां कोशव्यसनमुच्यते ॥ ९४ ॥

यतः ।

क्षिप्रमायमनालोच्य व्ययमानः स्ववाञ्छया ।
परिक्षीयत एवासौ धनी वैश्रवणोपमः ॥ ९५ ॥

स्तब्धकर्णो ब्रूते—शृणु भ्रातः, चिराश्रितावेतौ दमनककरटकौ संधिविग्रहकार्याधिकारिणौ च कदाचिदर्थाधिकारे न नियोक्तव्यौ । अपरं च नियोगप्रस्तावे यन्मया श्रुतं तत्कथ्यते ।

ब्राह्मणः क्षत्रियो बन्धुर्नाधिकारे प्रशस्यते ।
ब्राह्मणः सिद्धमप्यर्थं कृच्छ्रेणापि न यच्छति ॥ ९६ ॥

नियुक्तः क्षत्रियो द्रव्ये खड्गं दर्शयते ध्रुवम् ।
सर्वस्वं ग्रसते बन्धुराक्रम्य ज्ञातिभावतः ॥ ९७ ॥

अपराधेऽपि निःशङ्को नियोगी चिरसेवकः ।
स स्वामिनमवज्ञाय चरेच्च निरवग्रहः ॥ ९८ ॥

उपकर्ताधिकारस्थः स्वापराधं न मन्यते ।
उपकारं ध्वजीकृत्य सर्वमेवावलुम्पति ॥ ९९ ॥

उपांशुक्रीडितोऽमात्यः स्वयं राजायते यतः ।
अवज्ञा क्रियते तेन सदा परिचयाद्ध्रुवम् ॥ १०० ॥

अन्तर्दुष्टः क्षमायुक्तः सर्वानर्थकरः किल ।
शकुनिः शकटारश्च दृष्टान्तावत्र भूपते ॥ १ ॥

सदामात्यो न साध्यः स्यात्समृद्धः सर्व एव हि ।
सिद्धानामयमादेशः ऋद्धिश्चित्तविकारिणी ॥ २ ॥

प्राप्तार्थग्रहणं द्रव्यपरीवर्तोऽनुगोपनम् ।

पा० १ अनवेक्षा च । २ मोक्षणं दूरसंस्थानं कोशव्यसनमुच्यते ।

उपेक्षा बुद्धिहीनत्वं भोगोऽमात्यस्य दूषणम् ॥ ३ ॥
नियोगार्थग्रहोपायो राज्ञां नित्यपरीक्षणम् ।
प्रतिपत्तिप्रदानं च तथा कर्मविपर्ययः ॥ ४ ॥
निपीडिता वमन्त्युच्चैरन्तःसारं महीपतेः ।
दुष्टव्रणा इव प्रायो भवन्ति हि नियोगिनः ॥ ५ ॥
मुहुर्नियोगिनो बाध्या वसुधारा महीपतेः ।
सकृत्किं पीडितं स्नानवस्त्रं मुञ्चेद्घृतं पयः ॥ ६ ॥

एतत्सर्वं यथावसरं ज्ञात्वा व्यवहर्तव्यम् । सिंहो ब्रूते—अस्ति तावदेवम् । किन्त्वेतौ सर्वथा न मम वचनकारिणौ । स्तब्धकर्णो ब्रूते—एतत्सर्वमनुचितं सर्वथा । यतः ।

आज्ञाभङ्गकरान्राजा न क्षमेत्स्वसुतानपि ।
विशेषः को नु राज्ञश्च राज्ञश्चित्रगतस्य च ॥ ७ ॥
स्तब्धस्य नश्यति यशो विषमस्य मैत्री
नष्टेन्द्रियस्य कुलमर्थपरस्य धर्मः ।
विद्याफलं व्यसनिनः कृपणस्य सौख्यं
राज्यं प्रमत्तसचिवस्य नराधिपस्य ॥ ८ ॥

अपरं च ।

तस्करेभ्यो नियुक्तेभ्यः शत्रुभ्यो नृपवल्लभात् ।
नृपतिर्निजलोभाच्च प्रजा रक्षेत्पितेव हि ॥ ९ ॥

भ्रातः सर्वथास्मद्वचनं क्रियताम् । व्यवहारोऽप्यस्माभिः कृत एव । अयं संजीवकः सस्यपालकोऽप्यधिकारे नियुज्यताम् । एतद्वचनस्यानुष्ठिते सति तदारभ्य पिङ्गलकसंजीवकयोः सर्वबन्धुपरित्यागेन महता स्नेहेन कालोऽतिवर्तते । ततोऽनुजीविनामप्याहारदाने शैथिल्यदर्शनाद्दमनककरटकावन्योन्यं चिन्तयतः । तदाह दमनकः करटकम्—मित्र किं कर्तव्यम् । आत्मकृतोऽयं दोषः ; स्वयं कृतेऽपि दोषे परिदेवनमप्यनुचितम् । तथा चोक्तम्—

प्र० 1 स्तब्धकर्ण[illegible] ।

स्वर्णरेखामहं स्पृष्ट्वा बद्ध्वात्मानं च दूतिका ।
आदित्सुश्च मणिं साधुः स्वदोषाद्दुःखिता इमे ॥ ११० ॥

करटको ब्रूते—कथमेतत् । दमनकः कथयति—

कथा पञ्चमी ।

अस्ति काञ्चनपुरनाम्नि नगरे वीरविक्रमो राजा । तस्य धर्माधिकारिणा कश्चिन्नापितो वध्यभूमिं नीयमानः कन्दर्पकेतुनाम्ना परिव्राजकेन साधुद्वितीयकेन नायं हन्तव्य इत्युक्त्वा वस्त्राञ्चले धृतः । राजपुरुषा ऊचुः—किमिति नायं वध्यः । स आह श्रूयताम् । स्वर्णरेखामहं स्पृष्ट्वा इत्यादि पठति । त आहुः—कथमेतत् । परिव्राजकः कथयति—अहं सिंहलद्वीपे भूपतेर्जीमूतकेतोः पुत्रः कन्दर्पकेतुर्नाम । एकदा केलिकाननावस्थितेन मया पोतवणिङ्मुखाच्छ्रुतं यदत्र समुद्रमध्ये चतुर्दश्यामाविर्भूतकल्पतरुतले रत्नावलीकिरणकर्बुरपर्यङ्के स्थिता सर्वालंकारभूषिता लक्ष्मीरिव वीणां वादयन्ती कन्या काचिद्दृश्यत इति । ततोऽहं पोतवणिजमादाय पोतमारुह्य तत्र गतः । अनन्तरं तत्र गत्वा पर्यङ्केऽर्धमग्ना तथैव साऽवलोकिता । ततस्तल्लावण्यगुणाकृष्टेन मयापि तत्पश्चाज्झम्पो दत्तः । तदनन्तरं कनकपत्तनं प्राप्य सुवर्णप्रासादे तथैव पर्यङ्के स्थिता विद्याधरीभिरुपास्यमाना मयालोकिता । तयाप्यहं दूरादेव दृष्ट्वा सखीं प्रस्थाप्य सादरं संभाषितः । तत्सख्या च मया पृष्टया समाख्यातम्—एषा कन्दर्पकेलिनाम्नो विद्याधरचक्रवर्तिनः पुत्री रत्नमञ्जरी नाम प्रतिज्ञापिता तिष्ठति[1] । यः कनकपत्तनं स्वचक्षुषागत्य पश्यति स एव पितुरगोचरोऽपि मां परिणेष्यतीति मनसः संकल्पः । तदेनां गान्धर्वविवाहेन परिणयतु भवान् । अथ तत्र वृत्ते गान्धर्वविवाहे तया सह रममाणस्तत्राहं तिष्ठामि । तत एकदा रहसि तयोक्तम्—स्वामिन् स्वेच्छया सर्वमि-

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१. 'प्रतिज्ञापिता तिष्ठति इत्यादि' [illegible] न पुस्तकान्तरे ।

दमुपभोक्तव्यम् । एषा चिरगता स्वैरिणी [illegible]
न कदाचिदस्मद्वश्या । पश्चात्कुतूहलातकौतुकेन मया स्वकीयेना
स्वहस्तेन स्पृष्टा तया चिरमनयावस्थया परमवसरेण [illegible]
गस्य स्वराष्ट्रं पातिनः । अथ दुःखार्तो ऽहं परिव्राजितः ।
परिभ्राम्यन्निमां नगरीमनुप्राप्तः । अत्र च प्रतिश्रान्ते दिवसे
गोपगृहे सुप्तः सन्नपश्यम् । प्रदोषसमये मुग्धां पार्श्वे कृत्वा
स्वगेहमागतो गोपः स्ववधूं दूत्या सह किमपि मन्त्रयन्तीमप-
श्यत् । ततस्तां गोपीं ताडयित्वा स्तम्भे बद्ध्वा सुप्तः । अ
रात्रे एतस्य नापितस्य वधूर्दूती पुनस्तां गोपीमुपे
विरहानलदग्धोऽसौ स्मरशरजर्जरितो मुमूर्षुरिव
चोक्तम्—

रजनीचरनाथेन खण्डिते तिमिरे निशि ।
यूनां मनांसि विव्याध दृष्ट्वा दृष्ट्वा मनोभवः ॥

तस्य तादृशीमवस्थामवलोक्य [illegible]
तुमागता । तदहमत्रात्मानं बद्ध्वा तिष्ठामि । त्वं त
संतोष्य सत्वरमागमिष्यसि । तथानुष्ठिते सति स गोपः प्रबु-
द्धोऽवदत् । इदानीं त्वां पापिष्ठां जारान्तिकं नयामि । ततो
यदासौ न किंचिदपि ब्रूते तदा क्रुद्धो गोपः [illegible]
प्रत्युत्तरमपि न ददासि इत्युक्त्वा कोपेन तेन कर्तिकामादाय तस्या
नासिका छिन्ना । तथा कृत्वा पुनः सुप्तो गोपो निद्रामुपगतः ।
अथागत्य गोपी दूतीमपृच्छत्—का वार्ता । [illegible]
मुखमेव वार्तां कथयति । अनन्तरं सा [illegible]
बद्ध्वा स्थिता । इयं [illegible]
प्रविश्य स्थिता । ततः [illegible]
याचिता सती [illegible]
जातकोपोऽयं [illegible]
[illegible]

१ रजनीचरेण [illegible]

धिकारिसमीपमेवमानीतवती । सा च गोपी तेन गोपेन पुनः पृष्टोवाच—अरे पाप को मां महासतीं विरूपयितुं समर्थः । मम व्यवहारमकल्मषमष्टौ लोकपाला एव जानन्ति । यतः ।

आदित्यचन्द्रावनिलोऽनलश्च
द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च संध्ये
धर्मश्च जानाति नरस्य वृत्तम् ॥ ११२ ॥

यद्यहं परमसती स्याम् त्वां विहायान्यं न जाने पुरुषान्तरं स्वप्नेऽपि न हि भजे तेन धर्मेण छिन्नापि मम नासिकाऽच्छिन्नास्तु । मया त्वं भस्म कर्तुं शक्यसे । किंतु स्वामी त्वम् लोकभयादुपेक्षे । पश्य मन्मुखम् । ततो यावदसौ गोपो दीपं प्रज्वाल्य तन्मुखमवलोकते तावदुन्नसं मुखमवलोक्य तच्चरणयोः पतितः धन्योऽहं यस्येदृशी भार्या परमसाध्वी इति ॥ योऽयमास्ते साधुरेतद्वृत्तान्तमपि कथयामि । अयं स्वगृहान्निर्गतो द्वादशवर्षैर्मलयोपकण्ठादिमां नगरीमनुप्राप्तः । अत्र वेश्यागृहे सुप्तः । तस्याः कुट्टन्या गृहद्वारि स्थापितकाष्ठघटितवेतालस्य मूर्ध्नि रत्नमेकमुत्कृष्टमास्ते तच्च लुब्धेनानेन साधुना रात्रावुत्थाय रत्नं ग्रहीतुं यत्नः कृतः । तदा तेन वेतालेन सूत्रसंचारितबाहुभ्यां पीडितः सन्नार्तनादमयं चकार । पश्चादुत्थाय कुट्टन्योक्तम्—पुत्र मलयोपकण्ठादागतोऽसि । तत्सर्वरत्नानि प्रयच्छास्मै । नो चेदनेन न त्यक्तव्योऽसि इत्थमेवायं चेटकः । ततोऽनेन सर्वरत्नानि समर्पितानि यथाधुनापहृतसर्वस्वोऽस्मासु समागत्य मिलितः । एतत्सर्वं श्रुत्वा राजपुरुषैर्न्याये धर्माधिकारी प्रवर्तितः । अनन्तरं तेन सा कुट्टनी गोपी च ग्रामाद्बहिर्निःसारिते । नापितश्च गृहं गतः । अतोऽहं ब्रवीमि—जम्बूको हुडुयुद्धेन इत्यादि ॥ अथ स्वयंकृतोऽयं दोषः । अत्र विलपनं नोचितम् । क्षणं विमृश्य । मित्र यथानयोः सौहार्दं मया कारितं तथा मित्रभेदोऽपि मया कार्यः । यतः ।

अतथ्यान्यपि तथ्यानि दर्शयन्त्यतिपेशलाः ।
समे निम्नोन्नतानीव चित्रकर्मविदो जनाः ॥ १३ ॥

अपरं च ।

उत्पन्नेष्वपि कार्येषु मतिर्यस्य न हीयते ।
स निस्तरति दुर्गाणि गोपी जारद्वयं यथा ॥ १४ ॥

करटकः पृच्छति-कथमेतत् । दमनकः कथयति—

कथा षष्ठी ।

अस्ति द्वारवत्यां पुर्यां कस्यचिद्गोपस्य वधूर्बन्धकी । सा ग्रामस्य दण्डनायकेन तत्पुत्रेण च समं रमते । तथा चोक्तम्—

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।
नान्तकः सर्वभूतानां न पुंसां वामलोचना ॥ १५ ॥

अन्यच्च ।

न दानेन न मानेन नार्जवेन न सेवया ।
न शस्त्रेण न शास्त्रेण सर्वथा विषमाः स्त्रियः ॥ १६ ॥

यतः

गुणाश्रयं कीर्तियुतं च कान्तं
पतिं रतिज्ञं सधनं युवानम् ।
विहाय शीघ्रं वनिता व्रजन्ति
नरान्तरं शीलगुणादिहीनम् ॥ १७ ॥

अपरं च ।

न तादृशीं प्रीतिमुपैति नारी
विचित्रशय्याशयितापि कामम् ।
यथा हि दूर्वादिविकीर्णभूमौ
प्रयाति सौख्यं परकान्तसङ्गात् ॥ १८ ॥

अथ कदाचित्सा दण्डनायकपुत्रेण सह रममाणा तिष्ठति ।

प्रा० १ पुस्त० क० द्वयं पुस्तकान्तरेषु ।

अथ दण्डनायकोऽपि स्वयं समागतः। तमायान्तं दृष्ट्वा तत्पुत्रं कुशूले निक्षिप्य दण्डनायकेन सह तथैव क्रीडति। अनन्तरं तस्या भर्ता गोपो गोष्ठात्समागतः। तमालोक्य गोप्योक्तम्- दण्डनायक त्वं लगुडं गृहीत्वा कोपं दर्शयन्सत्वरं गच्छ। तथा तेनानुष्ठिते गोपेन गृहमागत्य भार्या पृष्टा। केन कार्येण दण्डनायकः समागत्यात्र स्थितः। सा ब्रूते—अयं केनापि कारणेन पुत्रस्योपरि क्रुद्धः। स च मार्यमाणोऽप्यत्रागत्य प्रविष्टो मया कुशूले निक्षिप्य रक्षितः। तत्पित्रा चान्विष्यमाणो न दृष्टः। अत एवायं दण्डनायकः क्रुद्ध एव गच्छति। ततः सा तत्पुत्रं कुशूलाद्बहिष्कृत्य दर्शितवती। तथा चोक्तम्—

आहारो द्विगुणः स्त्रीणां बुद्धिस्तासां चतुर्गुणा।
षड्गुणो व्यवसायश्च कामश्चाष्टगुणः स्मृतः॥ १९॥

अतोऽहं ब्रवीमि—उत्पन्नेष्वपि कार्येषु इत्यादि॥ करटको ब्रूते—अस्त्वेवम्। किन्त्वनयोर्महानन्योन्यनिसर्गोपजातस्नेहः कथं भेदयितुं शक्यः। दमनको ब्रूते—उपायः क्रियताम्। तथा चोक्तम्—

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः।
काक्या कनकसूत्रेण कृष्णसर्पो निपातितः॥ २०॥

करटकः पृच्छति—कथमेतत्। दमनकः कथयति—

कथा सप्तमी।

कस्मिंश्चित्तरौ वायसदम्पती निवसतः। तयोश्चापत्यानि तत्कोटरावस्थितेन कृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वायसी वायसमाह—नाथ त्यज्यतामयं वृक्षः। अत्रावस्थितकृष्णसर्पेणावयोः संततिः सततं भक्ष्यते। यतः—

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः।
ससर्पे च गृहे वासो मृत्युरेव न संशयः॥ २१॥

वायसो ब्रूते—प्रिये न भेतव्यम्। वारंवारं मयैतस्य महाप-

राधः सोढः। इदानीं पुनर्न क्षन्तव्यः। वायस्याह—कथमेतेन बलवता सार्धं भवान्विग्रहीतुं समर्थः। वायसो ब्रूते—अलमनया शङ्कया। यतः।

बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलम्।
पश्य सिंहो मदोन्मत्तः शशकेन निपातितः॥ ११॥

वायसी विहस्याह—कथमेतत्। वायसः कथयति—

कथा अष्टमी।

अस्ति मन्दरनाम्नि पर्वते दुर्दान्तो नाम सिंहः। स च सर्वदा पशूनां वधं कुर्वन्नास्ते। ततः सर्वैः पशुभिर्मिलित्वा स सिंहो विज्ञप्तः—मृगेन्द्र किमर्थमेकदा बहुपशुघातः क्रियते। यदि प्रसादो भवति तदा वयमेव भवदाहाराय प्रत्यहमेकैकं पशुमुपढौकयामः। ततः सिंहेनोक्तम्—यद्येतदभिमतं भवतां तर्हि भवतु तत्। ततः प्रभृत्येकैकं पशुमुपकल्पितं भक्षयन्नास्ते। अथ कदाचिद्वृद्धशशकस्य वारः समायातः। सोऽचिन्तयत्—

त्रासहेतोर्विनीतिस्तु क्रियते जीविताशया।
पञ्चत्वं चेद्गमिष्यामि किं सिंहानुनयेन मे॥ १२॥

तन्मन्दं मन्दं गच्छामि। ततः सिंहोऽपि क्षुधापीडितः कोपात्तमुवाच—कुतस्त्वं विलम्ब्य समागतोऽसि। शशकोऽब्रवीत्—देव नाहमपराधी। आगच्छन्पथि सिंहान्तरेण बलाद्धृतः। तस्याग्रे पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमत्रागतोऽस्मि। सिंहः सकोपमाह—सत्वरं गत्वा दुरात्मानं दर्शय क्व स दुरात्मा तिष्ठति। ततः शशकस्तं गृहीत्वा गभीरकूपं दर्शयितुं गतः। तत्रागत्य स्वयमेव पश्यतु स्वामीत्युक्त्वा तस्मिन्कूपजले तस्य सिंहस्यैव प्रतिबिम्बं दर्शितवान्। ततोऽसौ क्रोधाध्मातो दर्पात्तस्योपर्यात्मानं निक्षिप्य पञ्चत्वं गतः। अतोऽहं ब्रवीमि बुद्धिर्यस्य इत्यादि॥ वायस्याह—श्रुतं मया सर्वम्। संप्रति यथा कर्तव्यं तद्ब्रूहि। वायसोऽवदत्—अत्रासन्ने सरसि राजपुत्रः

तमागत्य स्नाति । अतस्तस्मिन्समये तदङ्गादवतारितं तीर्थशिलानिहितं कनकसूत्रं चञ्च्वा विधृत्यानीयास्मिन्कोटरे धारयिष्यसि । अथ कदाचित्स्नातुं जलं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम् । अथ कनकसूत्रानुसरणप्रवृत्तैः राजपुरुषैस्तत्र तरुकोटरे कृष्णसर्पो दृष्टो व्यापादितश्च । अतोऽहं ब्रवीमि—उपायेन हि यच्छक्यम् इत्यादि ॥ करटको ब्रूते—यद्येवं तर्हि गच्छ । शिवास्ते सन्तु पन्थानः । ततो दमनकः पिङ्गलकसमीपं गत्वा प्रणम्योवाच—देव आत्ययिकं किमपि महाभयकारि कार्यं मन्यमानः समागतोऽस्मि । यतः ।

आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।
कल्याणवचनं ब्रूयादपृष्टोऽपि हितो नरः ॥ २४ ॥

अन्यच्च ।

भोगस्य भाजनं राजा न राजा कार्यभाजनम् ।
राजकार्यपरिध्वंसी मन्त्री दोषेण लिप्यते ॥ २५ ॥

तथा हि पश्य । अमात्यानामेष क्रमः ।

वरं प्राणपरित्यागः शिरसो वापि कर्तनम् ।
न तु स्वामिपदावाप्तिपातकेच्छोरुपेक्षणम् ॥ २६ ॥

पिङ्गलकः सादरमाह—अथ भवान् किं वक्तुमिच्छति । दमनको ब्रूते—देव संजीवकस्तवोपर्यसदृशव्यवहारीव लक्ष्यते । तथा चास्मत्संनिधाने श्रीमद्देवपादानां शक्तित्रयनिन्दां कृत्वा राज्यमेवाभिलषति । एतच्छ्रुत्वा पिङ्गलकः सभयं साश्चर्यं तूष्णीं स्थितः । दमनकः पुनराह—देव सर्वामात्यपरित्यागं कृत्वैक एवायं त्वया सर्वाधिकारी कृतः स एव दोषः । यतः ।

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च
विष्टभ्य पादावुपतिष्ठते श्रीः ।

पा० १ कोटरे परिधास्यसि । २ हितो नरः । ३ अयं तावत्संजीवकः ।

सा श्रीस्स्वभावाद्गुरुहा भरस्य
तयोर्द्वयोरेकतरं जहाति ॥ ११७ ॥

अपरं च ।

एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा
तं मोहाच्छ्रयते मदः स च मदालस्येन निर्विद्यते ।
निर्विण्णस्य पदं करोति हृदये तस्य स्वतन्त्रस्पृहा
स्वातन्त्र्यस्पृहया ततः स नृपतेः प्राणान्तिकं द्रुह्यति ॥ ११८ ॥

अन्यच्च ।

विषदिग्धस्य भक्तस्य दन्तस्य चलितस्य च ।
अमात्यस्य च दुष्टस्य मूलादुद्धरणं सुखम् ॥ ११९ ॥

किं च ।

यः कुर्यात्सचिवायत्तां श्रियं तद्व्यसने सति ।
सोऽन्धवज्जगतीपालः सीदेत्संचारकैर्विना ॥ १२० ॥

सर्वकार्येषु स्वेच्छातः प्रवर्तते । तदत्र प्रमाणं स्वामी । एतच्च जानाति ।

न सोऽस्ति पुरुषो लोके यो न कामयते श्रियम् ।
परस्य युवतीं रम्यां सादरं नेक्षतेऽत्र कः ॥ १२१ ॥

सिंहो विमृश्याह— भद्र यद्यप्येवं तथापि संजीवकेन सह मम महान्स्नेहः । पश्य ।

कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः ।
अशेषदोषदुष्टोऽपि कायः कस्य न वल्लभः ॥ १२२ ॥

अन्यच्च ।

अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।
दग्धमन्दिरसारेऽपि कस्य वह्नावनादरः ॥ १२३ ॥

दमनकः पुनरेवाह— देव स एवातिदोषः । यतः ।

यस्मिन्नेवाधिकं चक्षुरारोपयति पार्थिवः ।
सुतेऽमात्येऽप्युदासीने स लक्ष्म्याश्रीयते जनः ॥ १२४ ॥

अप्रियस्यापि पथ्यस्य परिणामः सुखावहः ।
वक्ता श्रोता च यत्रास्ति रमन्ते तत्र सम्पदः ॥ ११५ ॥

त्वया च मूलभृत्यानपास्यायमागन्तुकः पुरस्कृतः । एतच्चानुचितं कृतम् । यतः ।

मूलभृत्यान्परित्यज्य नागन्तून्प्रतिमानयेत् ।
नातः परतरो दोषो राज्यभेदकरो यतः ॥ ११६ ॥

सिंहो ब्रूते—किमाश्चर्यम् । मया यदभयवाचं दत्त्वानीतः संवर्धितश्च तत्कथं मह्यं द्रुह्यति । दमनको ब्रूते—देव,

दुर्जनो नार्जवं याति सेव्यमानोऽपि नित्यशः ।
स्वेदनाभ्यञ्जनोपायैः श्वपुच्छमिव नामितम् ॥ ११७ ॥

अपरं च ।

स्वेदितो मर्दितश्चैव रज्जुभिः परिवेष्टितः ।
मुक्तो द्वादशभिर्वर्षैः श्वपुच्छः प्रकृतिं गतः ॥ ११८ ॥

अन्यच्च ।

वर्धनं वाथ सन्मानं खलानां प्रीतये कुतः ।
फलन्त्यमृतसेकेऽपि न पथ्यानि विषद्रुमाः ॥ ११९ ॥

अतोऽहं ब्रवीमि—

अपृष्टोऽपि हितं ब्रूयाद्यस्य नेच्छेत्पराभवम् ।
एष एव सतां धर्मो विपरीतमतोऽन्यथा ॥ १२० ॥

तथा चोक्तम्—

स स्निग्धोऽकुशलान्निवारयति यस्तत्कर्म यन्निर्मलं
सा स्त्री यानुविधायिनी स मतिमान्यः सद्भिरभ्यर्च्यते ।
सा श्रीर्या न मदं करोति स सुखी यस्तृष्णया मुच्यते
तन्मित्रं यदकृत्रिमं स पुरुषो यः खिद्यते नेन्द्रियैः ॥ १२१ ॥

यदि संजीवकव्यसनार्दितो विज्ञापितोऽपि स्वामी न निवर्तते तदीदृशि भृत्ये न दोषः । तथा च ।

नृपः कामासक्तो गणयति न कार्यं न च हितं
यथेष्टं स्वच्छन्दः प्रविचरति मत्तो गज इव ।
ततो मानाध्मातः स पतति यदा शोकगहने
तदा भृत्ये दोषान्क्षिपति न निजं वेत्त्यविनयम् ॥ ११९ ॥

पिङ्गलकः स्वगतम् ।

न परस्यापराधेन परेषां दण्डमाचरेत् ।
आत्मनावगतं कृत्वा बध्नीयात्पूजयेत वा ॥ १२० ॥

तथा चोक्तम्—

गुणदोषावनिश्चित्य विधिर्न ग्रहनिग्रहे ।
स्वनाशाय यथा न्यस्तो दर्पात्सर्पमुखे करः ॥ १२१ ॥

प्रकाशं ब्रूते—तदा संजीवकः किं प्रत्यादिश्यताम् । दमनकः ससंभ्रममाह—देव मा मैवम् । एतावता मन्त्रभेदो जायते । तथा चोक्तम्—

मन्त्रबीजमिदं गुप्तं रक्षणीयं यथा तथा ।
मनागपि न भिद्येत तद्भिन्नं न प्ररोहति ॥ १२२ ॥

किं च ।

आदेयस्य प्रदेयस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥ १२३ ॥

तदवश्यं समारब्धं महता प्रयत्नेन संपादनीयम् । किं च ।

मन्त्रो योध इवाधीरः सर्वाङ्गैः संवृतैरपि ।
चिरं न सहते स्थातुं परेभ्यो भेदशङ्कया ॥ १२४ ॥

यद्यसौ दृष्टदोषोऽपि दोषान्निवर्त्य संधातव्यः [illegible]

यतः ।

सकृद्दुष्टं तु यो मित्रं पुनः संधातुमिच्छति ।
[illegible]

अन्तर्बुद्धिः समादुष्टः [illegible] ।

पा० १ संजीवकः [illegible]

शकुनिः शकटारश्च शुद्धस्नातश्च भूपते ॥ १४९ ॥

सिंहो ब्रूते—ज्ञायतां तावत्किमयमस्माकं कर्तुं समर्थः। दमनक आह—देव

अज्ञात्वा प्रभावमज्ञात्वा कथं सामर्थ्यनिर्णयः।
पश्य टिट्टिभमात्रेण समुद्रो व्याकुलीकृतः ॥ १५० ॥

सिंहः पृच्छति—कथमेतत्। दमनकः कथयति—

कथा नवमी।

दक्षिणसमुद्रतीरे टिट्टिभदम्पती निवसतः। तत्र चासन्नप्रसवा टिट्टिभी भर्तारमाह—नाथ प्रसवयोग्यस्थानं निभृतमनुसंधीयताम्। टिट्टिभोऽवदत्—भार्ये नन्विदमेव स्थानं प्रसूतियोग्यम्। सा ब्रूते—समुद्रवेलया व्याप्यते स्थानमेतत्। टिट्टिभोऽवदत्—किमहं निर्बलः समुद्रेण निग्रहीतव्यः। टिट्टिभी विहस्याह—स्वामिन् त्वया समुद्रेण च महदन्तरम्। अथवा।

पराभवं परिच्छेत्तुं योग्यायोग्यं च वेत्ति यः।
अस्तीह यस्य विज्ञानं कृच्छ्रेणापि न सीदति ॥ १५१ ॥

अपि च।

अनुचितकार्यारम्भः स्वजनविरोधो बलीयसा स्पर्धा।
प्रमदाजनविश्वासो मृत्योर्द्वाराणि चत्वारि ॥ १५२ ॥

ततः कृच्छ्रेण स्वामिवचनात्सा तत्रैव प्रसूता। एतत्सर्वं श्रुत्वा समुद्रेणापि तच्छक्तिज्ञानार्थं तदण्डान्यपहृतानि। ततष्टिट्टिभी शोकार्ता भर्तारमाह—नाथ कष्टमापतितम्। तान्यण्डानि मे नष्टानि। टिट्टिभोऽवदत्—प्रिये मा भैषीः। इत्युक्त्वा पक्षिणां मेलकं कृत्वा पक्षिस्वामिनो गरुडस्य समीपं गतः। तत्र गत्वा सकलवृत्तान्तं टिट्टिभेन भगवतो गरुडस्य पुरतो निवेदितम्—देव समुद्रेणाहं स्वगृहावस्थितो विनापराधेनैव निगृहीतः।

पा० १—निर्बलः। २ दुःखमात्मार्थ[illegible] वेत्ति वा। [illegible] अस्ती ... यस्य विज्ञानं स कृच्छ्रेऽपि न सीदति।

ततस्तद्वचनमाकर्ण्य गरुत्मता प्रभुर्भगवान्नारायणः सृष्टिस्थितिप्रलयहेतुर्विज्ञप्तः । स समुद्रं दण्डवाक्यैस्तथाभिदधे । ततो भगवदाज्ञां मौलौ निधाय समुद्रेण तान्यण्डानि टिट्टिभाय समर्पितानि । अतोऽहं ब्रवीमि—अङ्गाङ्गिभावमज्ञात्वा इत्यादि ॥ राजाह कथमसौ ज्ञातव्यो द्रोहबुद्धिरिति । दमनको ब्रूते । यदासौ सदर्पः शृङ्गाग्रप्रहरणाभिमुखश्चकितमिवागच्छति तदा ज्ञास्यति स्वामी ॥ एवमुक्त्वा संजीवकसमीपं गतः । तत्र गतश्च मन्दंमन्दमुपसर्पन्विस्मितमिवात्मानमदर्शयत् । संजीवकेन सादरमुक्तम् भद्र कुशलं ते । दमनको ब्रूते अनुजीविनां कुतः कुशलम् । यतः ।

संपत्तयः पराधीनाः सदा चित्तमनिर्वृतम् ।
स्वजीवितेऽप्यविश्वासस्तेषां ये राजसेवकाः ॥ ९२ ॥

अन्यच्च ।

कोऽर्थान्प्राप्य न गर्वितो विषयिणः कस्यापदोऽस्तं गताः
स्त्रीभिः कस्य न खण्डितं भुवि मनः को नाम राज्ञां प्रियः ।
कः कालस्य भुजान्तरं न च गतः कोऽर्थी गतो गौरवं
को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान् ॥ ९३ ॥

संजीवकेनोक्तम् सखे ब्रूहि किमेतत् । दमनक आह किं ब्रवीमि मन्दभाग्यः । पश्य ।

मज्जन्नपि पयोराशौ लब्ध्वा सर्पावलम्बनम् ।
न मुञ्चति न चादत्ते तथा मुग्धोऽस्मि संप्रति ॥ ९४ ॥

यतः ।

एकत्र राजविश्वासो नश्यत्यन्यत्र बान्धवः ।
किं करोमि क्व गच्छामि पतितो दुःखसागरे ॥ ९५ ॥

इत्युक्त्वा दीर्घं निःश्वस्योपविष्टः । संजीवको ब्रूते मित्र तथापि सविस्तरं मनोगतमुच्यताम् । दमनकः सुनिभृतमाह

पा०—१ यथा समुद्रे निमज्जन् ।

...। राजविश्वासो न कमनीयस्तथापि भवादृशसदीयसत्य-
...स्थितव्यं । मम च परकोपाभिनिवेशं मम हितमाख्या-
तम् । शृणु । अयं स्वामी यद्यपि विषवत्सुखी रहस्युक्तम्—
...कथितं त्वया स्वमन्तिवरे तर्पितः ॥ एतच्छ्रुत्वा संजीवकः
परं विषादमगमत् । दमनकः पुनराह—अलं विषादेन ।
प्रस्तावोचितं कार्यमनुष्ठीयताम् । संजीवकः क्षणं विमृश्याह स्वग-
तम्— सुष्ठु खल्विदमुच्यते । किं वा दुर्जनचेष्टितं न वेत्येतद्व्यव-
हारान्निर्णेतुं न शक्यते । यतः ।

दुर्जनगम्या नार्यः प्रायेणापात्रभृद्भवति राजा ।
कृपणानुसारि च धनं देवो गिरिजलधिवर्षी च ॥ १७७ ॥

कश्चिदाश्रयसौन्दर्याद्धत्ते शोभामसज्जनः ।
प्रमदालोचनन्यस्तं मलीमसमिवाञ्जनम् ॥ १७८ ॥

तत् विचिन्त्योक्तम् । कष्टं किमिदमापतितम् । यतः ।

आराध्यमानो नृपतिः प्रयत्ना-
न्न तोषमायाति किमत्र चित्रम् ।
अयं त्वपूर्वप्रतिमाविशेषो
यः सेव्यमानो रिपुतामुपैति ॥ १७९ ॥

तदयमशक्यार्थः प्रमेयः । यतः ।

निमित्तमुद्दिश्य हि यः प्रकुप्यति
ध्रुवं स तस्यापगमे प्रसीदति ।
अकारणद्वेषि मनस्तु यस्य वै
कथं जनस्तं परितोषयिष्यति ॥ १८० ॥

किं मयापकृतं राज्ञः । अथवा निर्निमित्तापकारिणश्च
भवन्ति राजानः । दमनको ब्रूते—एवमेतत् शृणु ।

विज्ञैः स्निग्धैरुपकृतमपि द्वेष्यतामेति कैश्चित्
साक्षादन्यैरपकृतमपि प्रीतिमेवोपयाति ।

पा०—१ दुर्मात्स्य भूपतिमनसां० ।

चित्रं चित्रं किमथ चरितं नैकभावाश्रयाणां
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ १११ ॥

अन्यच्च ।

कृतशतमसत्सु नष्टं सुभाषितशतं च नष्टमबुधेषु ।
वचनशतमवचनकरे बुद्धिशतमचेतने नष्टम् ॥ ११२ ॥

किं च ।

चन्दनतरुषु भुजंगा जलेषु कमलानि तत्र च ग्राहाः ।
गुणघातिनश्च भोगे खला न च सुखान्यविघ्नानि ॥ ११३ ॥

अन्यच्च ।

मूलं भुजंगैः कुसुमानि भृङ्गैः
शाखाः प्लवङ्गैः शिखराणि भल्लैः ।
नास्त्येव तच्चन्दनपादपस्य
यन्नाश्रितं दुष्टतरैश्च हिंस्रैः ॥ ११४ ॥

अयं तावत्स्वामी वाचि मधुरो विषहृदयो ज्ञातः । यतः ।

दूरादुच्छ्रितपाणिरार्द्रनयनः प्रोत्सारितार्धासनो
गाढालिङ्गनतत्परः प्रियकथाप्रश्नेषु दत्तादरः ।
अन्तर्भूतविषो बहिर्मधुमयश्चातीव मायापटुः
को नामायमपूर्वनाटकविधिर्यः शिक्षितो दुर्जनैः ॥ ११५ ॥

तथा हि ।

पोतो दुस्तरवारिराशितरणे दीपोऽन्धकारागमे
निर्वाते व्यजनं मदान्धकरिणां दर्पोपशान्त्यै सृणिः ।
इत्थं तद्भुवि नास्ति यस्य विधिना नोपायचिन्ता कृता
मन्ये दुर्जनचित्तवृत्तिहरणे धातापि भग्नोद्यमः ॥ ११६ ॥

संजीवकः पुनर्निःश्वस्य — अहो कष्टम् । [illegible] शष्पभोजिना सिंहेन निपातयितव्यः । यतः ।

ययोरेव समं वित्तं ययोरेव समं कुलम् ।
तयोर्मैत्री विवाहश्च न तु पुष्टविपुष्टयोः ॥ ११७ ॥

पा०—१ [illegible] ।

(पुनर्विचिन्त्य) । केनायं राजा ममोपरि विकारितः न जाने । भेदमुपगताद्राज्ञः सदा भेतव्यम् । यतः ।

मन्त्रिणा पृथिवीपालचित्तं विघटितं क्वचित् ।
वलयं स्फटिकस्येव को हि संधातुमीश्वरः ॥ १६८ ॥

अन्यच्च ।

वज्रं च राजतेजश्च द्वयमेवातिभीषणम् ।
एकमेकत्र पतति पतत्यन्यः समन्ततः ॥ १६९ ॥

ततः संग्रामे मृत्युरेव वरम् । इदानीं तदाज्ञानुवर्तनमयुक्तम् यतः ।

मृतः प्राप्नोति वा स्वर्गं शत्रुं हत्वा सुखानि वा ।
उभावपि हि शूराणां गुणावेतौ सुदुर्लभौ ॥ १७० ॥

युद्धकालश्चायम् ।

यत्रायुद्धे ध्रुवं मृत्युर्युद्धे जीवितसंशयः ।
तमेव कालं युद्धस्य प्रवदन्ति मनीषिणः ॥ १७१ ॥

यतः ।

अयुद्धे हि यदा पश्येन्न किंचिद्धितमात्मनः ।
युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥ १७२ ॥
जये च लभते लक्ष्मीं मृतेनापि सुराङ्गनाम् ।
क्षणविध्वंसिनः कायाः का चिन्ता मरणे रणे ॥ १७३ ॥

एतच्चिन्तयित्वा संजीवक आह—भो मित्र कथमसौ मां जिघांसुर्ज्ञातव्यः । दमनको ब्रूते—यदासौ पिङ्गलकः समुन्नतलाङ्गूल उन्नतचरणो विवृतास्यस्त्वां पश्यति तदा त्वमपि स्वविक्रमं दर्शयिष्यसि । यतः ।

बलवानपि निस्तेजाः कस्य नाभिभवास्पदम् ।
निःशङ्कं दीयते लोकैः पश्य भस्मचये पदम् ॥ १७४ ॥

किंतु सर्वमेतत्सुगुप्तमनुष्ठातव्यम् । नो चेन्न त्वं नाहम् ।

इत्युक्त्वा दमनकः करटकसमीपं गतः। करटकेनोक्तम्—किं निष्पन्नम्। दमनकेनोक्तम्—निष्पन्नोऽयमन्योन्यभेदः। करटको ब्रूते—कोऽत्र संदेहः। यतः।

बन्धुः को नाम दुष्टानां कुप्यते को न याचितः।
को न दृप्यति वित्तेन कुकृत्ये को न पण्डितः॥ १०५॥

अन्यच्च।

दुर्वृत्तः क्रियते धूर्तैः श्रीमानात्मविवृद्धये।
किं नाम खलसंसर्गः कुरुते नाश्रयाशवत्॥ १०६॥

ततो दमनकः पिङ्गलकसमीपं गत्वा—देव समागतोऽसौ पापाशयः। ततः सज्जीभूय स्थीयतामित्युक्त्वा पूर्वोक्ताकारं कारयामास। संजीवकोऽप्यागत्य तथाविधं विकृताकारं सिंहं दृष्ट्वा स्वानुरूपं विक्रमं चकार। ततस्तयोर्युद्धे संजीवकः सिंहेन व्यापादितः।

अथ संजीवकं सेवकं पिङ्गलको व्यापाद्य विश्रान्तः सशोक इव तिष्ठति। ब्रूते—किं मया दारुणं कर्म कृतम्। यतः।

परैः संभुज्यते राज्यं स्वयं पापस्य भाजनम्।
धर्मातिक्रमतो राजा सिंहो हस्तिवधादिव॥ १०७॥

अपरं च।

भूम्येकदेशस्य गुणान्वितस्य
भृत्यस्य वा बुद्धिमतः प्रणाशः।
भृत्यप्रणाशो मरणं नृपाणां
नष्टापि भूमिः सुलभा न भृत्याः॥ १०८॥

दमनको ब्रूते—स्वामिन् कोऽयं नूतनो न्यायो यदरातिं हत्वा संतापः क्रियते। तथा चोक्तम्—

पिता वा यदि वा भ्राता पुत्रो वा यदि वा सुहृत्।
प्राणच्छेदकरा राज्ञा हन्तव्या भूतिमिच्छता॥ १०९॥

अपि च।

धर्मार्थकामतत्त्वज्ञो नैकान्तकरुणो भवेत्।

न हि हस्तस्थमप्यन्नं क्षमावान् भक्षितुं क्षमः ॥ १८० ॥

किं च ।

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।
अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम् ॥ १८१ ॥

अपरं च ।

राज्यलोभादहंकारादिच्छतः स्वामिनः पदम् ।
प्रायश्चित्तं तु तस्यैकं जीवोत्सर्गो न चापरम् ॥ १८२ ॥

अन्यच्च ।

राजा घृणी ब्राह्मणः सर्वभक्षः
स्त्री चावशा दुष्प्रकृतिः सहायः ।
प्रेष्यः प्रतीपोऽधिकृतः प्रमादी
त्याज्या इमे यश्च कृतं न वेत्ति ॥ १८३ ॥

विशेषतश्च ।

सत्यानृता च परुषा प्रियवादिनी च
हिंस्रा दयालुरपि चार्थपरा वदान्या ।
नित्यव्यया प्रचुररत्नधनागमा च
वाराङ्गनेव नृपनीतिरनेकरूपा ॥ १८४ ॥

इति दमनकेन प्रबोधितः पिङ्गलकः स्वां प्रकृतिमापन्नः सिंहासने समुपविष्टः । दमनकः प्रहृष्टमनाः विजयतां महाराजः शुभमस्तु सर्वजगताम् इत्युक्त्वा यथासुखमवस्थितः ॥

विष्णुशर्मोवाच—सुहृद्भेदः श्रुतस्तावद्भवद्भिः । राजपुत्रा ऊचुः—भवत्प्रसादाच्छ्रुतः । सुखिनो भूता वयम् । विष्णुशर्माब्रवीत्—अपरमपीदमस्तु—

सुहृद्भेदस्तावद्भवतु भवतां शत्रुनिलये
खलः कालाकृष्टः प्रलयमुपसर्पत्वहरहः ।
जनो नित्यं भूयात्सकलसुखसम्पत्तिवसतिः
कथारम्भे रम्ये सततमिह बालोऽपि रमताम् ॥ १८५ ॥

इति हितोपदेशे सुहृद्भेदो नाम द्वितीयः कथासंग्रहः समाप्तः ॥

पुनः कथारम्भकाले राजपुत्रा ऊचुः—आर्य राजपुत्रा वयम् । तद्विग्रहं श्रोतुं नः कुतूहलमस्ति । विष्णुशर्मणोक्तम्—यदेतं भवद्भ्यो रोचते कथयामि । विग्रहः श्रूयतां यस्यायमाद्यः श्लोकः—

हंसैः सह मयूराणां विग्रहे तुल्यविक्रमे ।
विश्वास्य वञ्चिता हंसाः काकैः स्थित्वारिमन्दिरे ॥ १ ॥

राजपुत्रा ऊचुः—कथमेतत् । विष्णुशर्मा कथयति—

अस्ति कर्पूरद्वीपे पद्मकेलिनामधेयं सरः । तत्र हिरण्यगर्भो नाम राजहंसः प्रतिवसति । स च सर्वैर्जलचरपक्षिभिर्मिलित्वा पक्षिराज्येऽभिषिक्तः । यतः ।

यदि न स्यान्नरपतिः सम्यङ्नेता ततः प्रजा ।
अकर्णधारा जलधौ विप्लवेतेह नौरिव ॥ २ ॥

अपरं च ।

प्रजां संरक्षति नृपः सा वर्धयति पार्थिवम् ।
वर्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् ॥ ३ ॥

एकदासौ राजहंसः सुविस्तीर्णकमलपर्यङ्के सुखासीनः परिवारपरिवृतस्तिष्ठति । ततः कुतश्चिद्देशादागत्य दीर्घमुखो नाम बकः प्रणम्योपविष्टः । राजोवाच—दीर्घमुख देशान्तरादागतोऽसि । वार्तां कथय । स ब्रूते—देव अस्ति महती वार्ता । तां वक्तुं सत्वरमागतोऽहम् । श्रूयताम् । अस्ति जम्बुद्वीपे विन्ध्यो नाम गिरिः । तत्र चित्रवर्णो नाम मयूरः पक्षिराजो निवसति । तस्यानुचरैश्चरद्भिः पक्षिभिरहं दग्धारण्यमध्ये चरन्नवलोकितः पृष्टश्च—कस्त्वम् । कुतः समागतोऽसि । तदा मयोक्तम्—कर्पूरद्वीपस्य राजचक्रवर्तिनो हिरण्यगर्भस्य राजहंसस्यानुचरोऽहम् । कौतुकाद्देशान्तरं द्रष्टुमागतोऽस्मि । एतच्छ्रुत्वा पक्षिभिरुक्तम्—अनयोर्देशयोः को देशो भद्रतरो राजा च । मयो-

कथम्—आः किमेवमुच्यते । महदन्तरम् । यतः कर्पूरद्वीपः स्वर्ग एव राजहंसश्च द्वितीयः स्वर्गपतिः । अत्र मरुस्थले पतिता यूयं किं कुरुथ । अस्मद्देशे गम्यताम् । ततोऽस्मद्वचनमाकर्ण्य सर्वे सकोपा बभूवुः । तथा चोक्तम्—

पयः पानं भुजंगानां केवलं विषवर्धनम् ।
उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ॥ ४ ॥

अन्यच्च ।

विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदाचन ।
वानरानुपदिश्याथ स्थानभ्रष्टा ययुः खगाः ॥ ५ ॥

राजोवाच—कथमेतत् । दीर्घमुखः कथयति—

कथा प्रथमा ।

अस्ति नर्मदातीरे विशालः शाल्मलीतरुः । तत्र निर्मितनीडक्रोडे पक्षिणो निवसन्ति सुखेन । अथैकदा वर्षासु नीलपटलैरावृते नभस्तले धारासारैर्महती वृष्टिर्बभूव । ततो वानरांश्च तरुतलेऽवस्थिताञ्शीताकुलान्कम्पमानानवलोक्य कृपया पक्षिभिरुक्तम्—भो भो वानराः शृणुत ।

अस्माभिर्निर्मिता नीडाश्चञ्चुमात्राहृतैस्तृणैः ।
हस्तपादादिसंयुक्ता यूयं किमिति सीदथ ॥ ६ ॥

तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम् अहो निर्वातनीडगर्भावस्थिताः सुखिनः पक्षिणोऽस्मान्निन्दन्ति । भवतु तावद्वृष्टेरुपशमः । अनन्तरं शान्ते पानीयवर्षे । तैर्वानरैर्वृक्षमारुह्य सर्वे नीडा भग्नास्तेषामण्डानि चाधः पातितानि । अतोऽहं ब्रवीमि विद्वानेवोपदेष्टव्य इत्यादि ॥ राजोवाच ततस्तैः किं कृतम् । बकः कथयति ततस्तैः पक्षिभिः कोपादुक्तम्—केनासौ राजहंसो राजा कृतः ? ततो मयोपजातकोपेनोक्तम्—युष्मदीयमयूरः केन राजा कृतः ? एतच्छ्रुत्वा ते सर्वे मां हन्तुमुद्यताः । ततो मयापि स्वविक्रमो दर्शितः । यतः ।

अन्यदा भूषणं पुंसां क्षमा लज्जेव योषिताम् ।
पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥ ७ ॥

राजा विहस्याह—

आत्मनश्च परेषां च यः समीक्ष्य बलाबलम् ।
अन्तरं नैव जानाति स तिरस्क्रियतेऽरिभिः ॥ ८ ॥

अन्यच्च ।

सुचिरं हि चरन्नित्यं क्षेत्रे सस्यमबुद्धिमान् ।
द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः ॥ ९ ॥

बकः पृच्छति—कथमेतत् । राजा कथयति—

कथा द्वितीया ।

अस्ति हस्तिनापुरे विलासो नाम रजकः । तस्य गर्दभोऽति भारवाहनाद्दुर्बलो मुमूर्षुरिवाभवत् । ततस्तेन रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेत्रे मोचितः । ततो दूरात्तमवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते । अथैकदा केनापि सस्यरक्षकेण धूसरकम्बलकृततनुत्राणेन धनुःकाण्डं सज्जीकृत्यानतकायेनैकान्ते स्थितम् । तं च दूराद्दृष्ट्वा गर्दभः पुष्टाङ्गो यथेष्टसस्यभक्षणजातबलो गर्दभोऽयमिति मत्वा उच्चैः शब्दं कुर्वाणस्तदभिमुखं धावितः । ततस्तेन सस्यरक्षकेण चीत्कारशब्दान्निश्चित्य गर्दभोऽयमिति लीलयैव व्यापादितः । अतोऽहं ब्रवीमि—सुचिरं हि चरन्नित्यमित्यादि ॥ दीर्घमुखो ब्रूते—ततः पक्षिभिरुक्तम्—अरे पाप दुष्ट बक अस्माकं भूमौ चरता त्वया अस्मत्स्वामिनमधिक्षिपसि तन्न क्षन्तव्यमिदानीम् इत्युक्त्वा सर्वे मां चञ्चुभिर्हत्वा सकोपा ऊचुः—पश्य रे मूर्ख स हंसस्तव राजा सर्वथा मृदुः । तस्य राज्याधिकारो नास्ति । यतः एकान्तमृदुः करतलस्थमप्यर्थं रक्षितुमक्षमः । स कथं पृथिवीं शास्ति राज्यं वा तस्य किम् । किंतु त्वं च कूपमण्डूकः । तेन तदाश्रयमुपदिशसि । शृणु ।

पा०—१ विलासो नाम । २. कालक्षयं ।

सेवितव्यो महावृक्षः फलच्छायासमन्वितः ।
यदि दैवात्फलं नास्ति छाया केन निवार्यते ॥ १० ॥

अन्यच्च ।

हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः ।
पयोऽपि शौण्डिकीहस्ते वारुणीत्यभिधीयते ॥ ११ ॥

अन्यच्च ।

महानप्यल्पतां याति निर्गुणे गुणविस्तरः ।
आधाराधेयभावेन गजेन्द्र इव दर्पणे ॥ १२ ॥

विशेषतश्च ।

व्यपदेशेऽपि सिद्धिः स्यादतिशक्ते नराधिपे ।
शशिनो व्यपदेशेन शशकाः सुखमासते ॥ १३ ॥

मयोक्तम्—कथमेतत् । पक्षिणः कथयन्ति—

कथा तृतीया ।

कदाचिदपि वर्षासु वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमाह नाथ कोऽभ्युपायोऽस्माकं जीवनाय । नास्ति क्षुद्रजन्तूनां निमज्जनस्थानम् । वयं च निमज्जनस्थानाभावान्मृता इव किं कुर्मः । क्व यामः । ततो हस्तिराजो नातिदूरं गत्वा निर्मलं ह्रदं दर्शितवान् । ततो दिनेषु गच्छत्सु तत्तीरावस्थिता गजपादाहतिभिश्चूर्णिताः क्षुद्रशशकाः । अनन्तरं शिलीमुखो नाम शशकश्चिन्तयामास—अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमत्रागन्तव्यम् । अतो विनश्यत्यस्मत्कुलम् । ततो विजयो नाम वृद्धशशकोऽवदत् । मा विषीदत । मयात्र प्रतीकारः कर्तव्यः । ततोऽसौ प्रतिज्ञाय चलितः गच्छता च तेनालोचितम्—कथं गजयूथसमीपे स्थित्वा वक्तव्यम् । यतः ।

स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।
पालयन्नपि भूपालः प्रहसन्नपि दुर्जनः ॥ १४ ॥

अतोऽहं पर्वतशिखरमारुह्य यूथनाथं संवादयामि । तथानुष्ठिते

यूथनाथ उवाच—कस्त्वम्। कुतः समायातः। स ब्रूते—शशकोऽहम्। भगवता चन्द्रेण भवदन्तिकं प्रेषितः। यूथपतिराह—कार्यमुच्यताम्। विजयो ब्रूते—

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा।
सदैवावध्यभावेन यथार्थस्य हि वाचकः॥ ११ ॥

तदहं तदाज्ञया ब्रवीमि। शृणु। यदेते चन्द्रसरोरक्षकाः शशकास्त्वया निःसारितास्तदनुचितं कृतम्। ते शशकाश्चिरमस्माकं रक्षिताः। अत एव मे शशाङ्क इति प्रसिद्धिः। एवमुक्तवति दूते यूथपतिर्भयादिदमाह—प्रणिधेहि। इदमज्ञानतः कृतम्। पुनर्न कर्तव्यम्। दूत उवाच—यद्येवं तदत्र सरसि कोपात्कम्पमानं भगवन्तं शशाङ्कं प्रणम्य प्रसाद्य गच्छ। ततो रात्रौ यूथपतिं नीत्वा जले चञ्चलं चन्द्रबिम्बं दर्शयित्वा यूथपतिः प्रणामं कारितः। उक्तं च तेन—देव अज्ञानादनेनापराधः कृतः। ततः क्षम्यताम्। नैवं वारान्तरं विधास्यते। इत्युक्त्वा प्रस्थापितः। अतोऽहं ब्रवीमि—व्यपदेशेऽपि सिद्धिः स्यात् इति॥

ततो मयोक्तम्—स एवास्मत्प्रभू राजहंसो महाप्रतापोऽतिसमर्थः। त्रैलोक्यस्यापि प्रभुत्वं तत्र युज्यते किं पुना राज्यम् इति। तदाहं तैः पक्षिभिः दुष्ट कथमस्मद्भूमौ चरसि इत्यभिधाय राज्ञश्चित्रवर्णस्य समीपं नीतः। ततो राज्ञः पुरो मां प्रदर्श्य तैः प्रणम्योक्तम्—देव अवधीयताम्। एष दुष्टो बको यदस्मद्देशे चरन्नपि देवपादानधिक्षिपति। राजाह—कोऽयम्। कुतः समायातः। त ऊचुः—हिरण्यगर्भनाम्नो राजहंसस्यानुचरः कर्पूरद्वीपादागतः। अथाहं गृध्रेण मन्त्रिणा पृष्टः—कस्तत्र मुख्यो मन्त्री इति। मयोक्तम्—सर्वशास्त्रार्थपारगः सर्वज्ञो नाम चक्रवाकः। गृध्रो ब्रूते—युज्यते। स्वदेशजोऽसौ। यतः।

स्वदेशजं कुलाचारं विशुद्धमथ वा शुचिम्।
मन्त्रज्ञमव्यसनिनं व्यभिचारविवर्जितम्॥ १२ ॥

अप्यतथ्यमहं गर्वे मौनं कुर्याद्विचक्षणम् ।
अर्थस्योत्पादकं चैव विरुध्यात्स्वामिनं नृपः ॥ १७ ॥

अत्रान्तरे शुकेनोक्तम्—देव कर्पूरद्वीपादयो लघुद्वीपा जम्बूद्वीपान्तर्गता एव । तत्रापि देवपादानामेवाधिपत्यम् । ततो राज्ञाप्युक्तम्—एवमेव । यतः ।

राजा मत्तः शिशुश्चैव प्रमदा धनगर्वितः ।
अप्राप्यमपि वाञ्छन्ति किं पुनर्लभ्यतेऽपि यत् ॥ १८ ॥

ततो मयोक्तम्—यदि वचनमात्रेणैवाधिपत्यं सिद्ध्यति तदा जम्बूद्वीपेऽप्यस्मत्प्रभोर्हिरण्यगर्भस्य स्वाम्यमस्ति । शुको ब्रूते—कथमत्र निर्णयः । मयोक्तम्—संग्राम एव । राज्ञा विहस्योक्तम्—स्वस्वामिनं गत्वा सज्जीकुरु । तदा मयोक्तम्—स्वदूतोऽपि प्रस्थाप्यताम् । राजोवाच—कः प्रयास्यति दौत्येन । यत एवंभूतो दूतः कार्यः ।

भक्तो गुणी शुचिर्दक्षः प्रगल्भोऽव्यसनी क्षमी ।
ब्राह्मणः परमर्मज्ञो दूतः स्यात्प्रतिभानवान् ॥ १९ ॥

गृध्रो वदति—सन्त्येव दूता बहवः । किंतु ब्राह्मण एव कर्तव्यः ।

यतः ।

प्रसादं कुरुते पत्युः संपत्तिं नाभिवाञ्छति ।
कालिमा कालकूटस्य नापैतीश्वरसंगमात् ॥ २० ॥

राजाह—ततः शुक एव व्रजतु । शुक त्वमेवानेन सह गत्वास्मदभिलषितं ब्रूहि । शुको ब्रूते—यथाज्ञापयति देवः । किंत्वयं दुर्जनो बकः । तदनेन सह न गच्छामि । तथा चोक्तम्—

खलः करोति दुर्वृत्तं नूनं फलति साधुषु ।
दशाननो हरेत्सीतां बन्धनं स्यान्महोदधेः ॥ २१ ॥

न स्थातव्यं न गन्तव्यं दुर्जनेन समं क्वचित् ।
काकसङ्गाद्धतो हंसस्तिष्ठन्गच्छंश्च वर्तकः ॥ १३ ॥

राजोवाच—कथमेतत् । शुकः कथयति—

कथा चतुर्थी ।

अस्त्युज्जयिनीवर्त्मप्रान्तरे प्लक्षतरुः । तत्र हंसकाकौ निवसतः । कदाचिद्ग्रीष्मसमये परिश्रान्तः कश्चित्पथिकस्तत्र तरुतले धनुःकाण्डं संनिधाय सुप्तः । तत्र क्षणान्तरे तन्मुखाद्वृक्षच्छायापगता । ततः सूर्यतेजसा तन्मुखं व्याप्तमवलोक्य तद्वृक्षस्थितेन हंसेन कृपया पक्षौ प्रसार्य पुनस्तन्मुखे छाया कृता । ततो निर्भरनिद्रासुखिना तेन मुखव्यादानं कृतम् । अथ परसुखमसहिष्णुः स्वभावदौर्जन्येन स काकस्तस्य मुखे पुरीषोत्सर्गं कृत्वा पलायितः । ततो यावदसौ पान्थ उत्थायोर्ध्वं निरीक्षते तावत्तेनावलोकितो हंसः काण्डेन हतो व्यापादितः ॥

वर्तककथामपि कथयामि—

कथा पञ्चमी ।

एकदा भगवतो गरुडस्य यात्राप्रसङ्गेन सर्वे पक्षिणः समुद्रतीरं गताः । ततः काकेन सह वर्तकश्चलितः । अथ गोपालस्य गच्छतो दधिभाण्डाद्वारंवारं तेन काकेन दधि खाद्यते । ततो यावदसौ दधिभाण्डं भूमौ निधायोर्ध्वमवलोकते तावत्तेन काकवर्तकौ दृष्टौ । ततस्तेन खेदितः काकः पलायितः । ततः स्वभावनिरपराधो मन्दगतिस्तेन प्राप्तो वर्तको व्यापादितः । अतोऽहं ब्रवीमि—न स्थातव्यं न गन्तव्यमित्यादि । ततो मयोक्तम्—भ्रातः शुक किमेवं ब्रवीषि । मां प्रति यथा श्रीमद्देवस्तथा भवानपि । शुकेनोक्तम्—अस्त्येवम् । किन्तु—

दुर्जनैरुच्यमानानि संमतानि प्रियाण्यपि ।
अकालकुसुमानीव भयं संजनयन्ति हि ॥ १४ ॥

दूरदर्शनं च भवतो वाक्यादेव ज्ञातं यदनयोर्भूपालयोर्विग्रहे भवद्वचनमेव निदानम् । पश्य ।

प्रत्यक्षेऽपि कृते दोषे मूर्खः सान्त्वेन तुष्यति ।
रथकारो निजां भार्यां सजारां शिरसाकरोत् ॥ १५ ॥

राज्ञोक्तम्—कथमेतत् । शुकः कथयति—

कथा षष्ठी ।

अस्ति यौवनश्रीनगरे मन्दमतिर्नाम रथकारः । स च स्वभार्यां बन्धकीं जानाति । जारेण समं स्वचक्षुषा नैकस्थां पश्यति । ततोऽसौ रथकारः अहमन्यं ग्रामं गच्छामि इत्युक्त्वा चलितः । कियद्दूरं गत्वा पुनरागत्य पर्यङ्कतले स्वगृहे निभृतं स्थितः । अथ रथकारो ग्रामान्तरं गत इत्युपजातविश्वासः स जारः संध्याकाल एवागतः । पश्चात्तेन समं तस्मिन्पर्यङ्के क्रीडन्ती पर्यङ्कतलस्थितस्य भर्तुः किंचिदङ्गस्पर्शात्स्वामिनं मायाविनमिति विज्ञाय विषण्णाभवत् । ततो जारेणोक्तम्—किमिति त्वमद्य मया सह निर्भरं न रमसे । विस्मितेव प्रतिभासि मे त्वम् । तयोक्तम्—अनभिज्ञोऽसि । मम प्राणेश्वरो येन ममाकौमारं सख्यं सोऽद्य ग्रामान्तरं गतः । तेन विना सकलजनपूर्णोऽपि ग्रामो मां प्रत्यरण्यवत्प्रतिभाति । किं भावि तत्र परस्थाने । किं खादितवान्कथं वा प्रसुप्त इत्यस्मद्धृदयं विदीर्यते । जारो ब्रूते—तव किमेवं स्नेहभूमी रथकारः । बन्धक्यवदत्—रे बर्बर किं ब्रवीषि । शृणु ।

परुषाण्यपि या प्रोक्ता दृष्टा या क्रुद्धचक्षुषा ।
सुप्रसन्नमुखी भर्तुः सा नारी धर्मभागिनी ॥ २५ ॥

अपरं च ।

नगरस्थो वनस्थो वा पापो वा यदि वा शुचिः ।
यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥ २६ ॥

अन्यच्च ।

भर्ता हि परमं नार्या भूषणं भूषणैर्विना ।
एषा विरहिता तेन शोभनापि न शोभना ॥ २७ ॥

त्वं जारः पापमतिः मनोलौल्यात्पुष्पताम्बूलसदृशः कदाचित्सेव्यसे कदाचिन्न सेव्यसे च । स च स्वामी मां विक्रेतुं देवेभ्यो ब्राह्मणेभ्योऽपि दातुमीश्वरः । किं बहुना । तस्मिञ्जीवति जीवामि तन्मरणे चानुमरणं करिष्यामीति प्रतिज्ञा वर्तते । यतः ।

तिस्रः कोट्योऽर्धकोटी च यानि लोमानि मानवे ।
तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥ २८ ॥

अन्यच्च ।

व्यालग्राही यथा व्यालं बलादुद्धरते बिलात् ।
तद्वद्भर्तारमादाय स्वर्गलोके महीयते ॥ २९ ॥

अपरं च ।

चितौ परिष्वज्य विचेतनं पतिं
प्रिया हि या मुञ्चते देहमात्मनः ।
कृत्वापि पापं शतसंख्यमप्यसौ
पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥ ३० ॥

एतत्सर्वं श्रुत्वा स रथकारोऽवदत्—धन्योऽहं यस्येदृशी प्रियवादिनी स्वामिवत्सला भार्या इति मनसि निधाय तां खट्वां स्त्रीपुरुषसहितां मूर्ध्नि कृत्वा सानन्दं ननर्त । अतोऽहं ब्रवीमि प्रत्यक्षेऽपि कृते दोषे इत्यादि ॥ ततोऽहं तेन राज्ञा यथाव्यवहारं संपूज्य प्रस्थापितः । शुकोऽपि मम पश्चादागच्छन्नास्ते । एतत्सर्वं परिज्ञाय यथाकर्तव्यमनुसंधीयताम् । चक्रवाको विहस्याह—देव बकेन तावद्देशान्तरमपि गत्वा यथाशक्ति राजकार्यमनुष्ठितम् । किंतु देव स्वभाव एव मूर्खाणाम् । यतः ।

शतं दद्यान्न विवदेदिति विज्ञस्य संमतम् ।
विना हेतुमपि द्वन्द्वमेतन्मूर्खस्य लक्षणम् ॥ ३१ ॥

राजाह—किमतीतोपालम्भनेन । प्रस्तुतमनुसंधीयताम् ।

चक्रवाको ब्रूते—देव विजने ब्रवीमि। यतः।

वर्णाकारप्रतिध्वानैर्नेत्रवक्त्रविकारतः।
अप्यूहन्ति मनो धीरास्तस्माद्रहसि मन्त्रयेत्॥ ३२॥

राजा मन्त्री च तत्र स्थितौ। अन्येऽन्यत्र गताः। चक्रवाको ब्रूते—देव अहमेवं जानामि। कस्याप्यस्मन्नियोगिनः प्रेरणया बकेनेदमनुष्ठितम्। यतः।

वैद्यानामातुरः श्रेयान् व्यसनी यो नियोगिनाम्।
विदुषां जीवनं मूर्खः सद्वर्णो जीवनं सताम्॥ ३३॥

राजाब्रवीत्—भवतु। कारणमत्र पश्चान्निरूपणीयम्। संप्रति यत्कर्तव्यं तन्निरूप्यताम्। चक्रवाको ब्रूते—देव प्रणिधिस्तावत्तत्र प्रहीयताम्। ततस्तदनुष्ठानं बलाबलं च जानीमः। तथा हि।

भवेत्स्वपरराष्ट्राणां कार्याकार्यावलोकने।
चारश्चक्षुर्महीभर्तुर्यस्य नास्त्यन्ध एव सः॥ ३४॥

स च द्वितीयं विश्वासपात्रं गृहीत्वा यातु। तेनासौ स्वयं तत्रावस्थाय द्वितीयं तत्रत्यमन्त्रकार्यं सुनिभृतं निश्चित्य निगद्य प्रस्थापयति। तथा चोक्तम्—

तीर्थाश्रमसुरस्थाने शास्त्रविज्ञानहेतुना।
तपस्विव्यञ्जनोपेतैः स्वचरैः सह संवदेत्॥ ३५॥

गूढचारश्च यो जले स्थले चरति। ततोऽसावेव बको नियुज्यताम्। एतादृश एव कश्चिद्बको द्वितीयत्वेन प्रयातु। तद्गृहलोकाश्च राजद्वारे तिष्ठन्तु। किंतु देव एतदपि सुगुप्तमनुष्ठातव्यम्। यतः।

षट्कर्णो भिद्यते मन्त्रस्तथा प्राप्तश्च वार्तया।
इत्यात्मना द्वितीयेन मन्त्रः कार्यो महीभृता॥ ३६॥

पश्य।

मन्त्रभेदेऽपि ये दोषा भवन्ति पृथिवीपते।

न शक्यन्ते समाधातुं मानेनालोचिता यतः ॥ १७ ॥

राजा विमृश्योवाच अतस्तावन्मयोक्तः प्रतिविधिः । मन्त्री ब्रूते तदा सङ्ग्रामाश्रयोऽत्र प्रसङ्गः ।

अत्रान्तरे प्रतीहारः प्रविश्य प्रणम्योवाच । देव जम्बूद्वीपादागतो द्वारि शुकस्तिष्ठति । राजा चक्रवाकमालोकते । चक्रवाकेणोक्तम्—तावदावासे तिष्ठतु पश्चादानीय द्रष्टव्यः । प्रतीहारस्तमावासस्थानं नीत्वा गतः । राजा विग्रहस्तावत्समुपस्थितः । चक्रवाको ब्रूते—देव प्रागेव विग्रहो न विधिः ।

यतः

स किं भृत्यः स किं मन्त्री य आदावेव भूपतिम् ।
युद्धोद्योगं स्वभूत्यागं निर्दिशत्यविचारितम् ॥ १८ ॥

अपरं च ।

विजेतुं प्रयतेतारीन्न युद्धेन कदाचन ।
अनित्यो विजयो यस्माद्दृश्यते युध्यमानयोः ॥ १९ ॥

अन्यच्च ।

साम्ना दानेन भेदेन समस्तैरथवा पृथक् ।
साधितुं प्रयतेतारीन्न युद्धेन कदाचन ॥ २० ॥

अपरं च ।

सर्व एव जनः शूरो ह्यनास्वादितविग्रहः ।
अदृष्टपरसामर्थ्यः सदर्पः को भवेन्न हि ॥ २१ ॥

किं च ।

न तथोत्थाप्यते ग्रावा प्राणिभिर्दारुणा यथा ।
अल्पोपायान्महासिद्धिरेतन्मन्त्रफलं महत् ॥ २२ ॥

किंतु विग्रहमुपस्थितं विलोक्य व्यवह्रियताम् । यतः ।

यथाकालकृतोद्योगात्कृषिः फलवती भवेत् ।
तद्वन्नीतिरियं देव चिरात्फलति न क्षणात् ॥ २३ ॥

अपरं च ।

गृहीतो दुर्बलीकरणमास्ते गुरवो गुणः ।
विरक्तौ च महाहिंसके वीरतमनुगच्छति ॥ ४४ ॥

अन्यच्च ।

अत्युष्णः सर्वसिद्धीनामुत्तापः प्रथमः किल ।
अतिशीतलमप्यम्भः किं भिनत्ति न भूभृतः ॥ ४५ ॥

विशेषतश्च महाबलोऽसौ चित्रवर्णो राजा । यतः ।

बलिना सह योद्धव्यमिति नास्ति निदर्शनम् ।
तद्युद्धं हस्तिना सार्धं नराणां मृत्युमावहेत् ॥ ४६ ॥

अन्यच्च ।

स मूर्खः कालमप्राप्य योऽपकर्तरि वर्तते ।
कलिर्बलवता सार्धं कीटपक्षोद्गमो यथा ॥ ४७ ॥

किं च ।

कौर्मं संकोचमास्थाय प्रहारमपि मर्षयेत् ।
प्राप्तकाले तु नीतिज्ञ उत्तिष्ठेत्क्रूरसर्पवत् ॥ ४८ ॥

महत्यल्पेऽप्युपायज्ञः सममेव भवेत्क्षमः ।
समुन्मूलयितुं वृक्षांस्तृणानीव नदीरयः ॥ ४९ ॥

अतस्तद्दूतोऽप्याश्वास्य तावद्ध्रियतां यावद्दुर्गः सज्जीक्रियते । यतः ।

एकः शतं योधयति प्राकारस्थो धनुर्धरः ।
शतं शतसहस्राणि तस्माद्दुर्गं विशिष्यते ॥ ५० ॥

किं च ।

अदुर्गो विषयः कस्य नारेः परिभवास्पदम् ।
अदुर्गोऽनाश्रयो राजा पोतच्युतमनुष्यवत् ॥ ५१ ॥

दुर्गं कुर्यान्महाखातमुच्चप्राकारसंयुतम् ।
सयन्त्रं सजलं शैलसरिन्मरुवनाश्रयम् ॥ ५२ ॥

विस्तीर्णतातिवैषम्यं रसधान्येध्मसंग्रहः ।
प्रवेशश्चापसारश्च सप्तैता दुर्गसंपदः ॥ ५३ ॥

राजाह—दुर्गानुसंधाने को नियुज्यताम्। चक्रो ब्रूते—

यो यत्र कुशलः कार्ये तं तत्र विनियोजयेत्।
कर्मस्वदृष्टकर्मा यः शास्त्रज्ञोऽपि विमुह्यति ॥ ९४ ॥

तदाहूयतां सारसः। तथानुष्ठिते सत्यागतं सारसमवलोक्य राजोवाच—भोः सारस त्वं सत्वरं दुर्गमनुसंधेहि। सारसः प्रणम्योवाच—देव दुर्गं तावदिदमेव चिरात्सुनिरूपितमास्ते महत्सरः। किंत्वत्र मध्यवर्तिद्वीपे द्रव्यसंग्रहः क्रियताम्। यतः।

धान्यानां संग्रहो राजन्नुत्तमः सर्वसंग्रहात्।
निक्षिप्तं हि मुखे रत्नं न कुर्यात्प्राणधारणम् ॥ ९५ ॥

किं च।

ख्यातः सर्वरसानां हि लवणो रस उत्तमः।
गृहीतं च विना तेन व्यञ्जनं गोमयायते ॥ ९६ ॥

राजाह—सत्वरं गत्वा सर्वमनुतिष्ठ। पुनः प्रविश्य प्रतीहारो ब्रूते—देव सिंहलद्वीपादागतो मेघवर्णो नाम वायसः सपरिवारो द्वारि तिष्ठति। देवपादं द्रष्टुमिच्छति। राजाह काकः पुनः सर्वज्ञो बहुद्रष्टा च तद्भवति संग्राह्य इत्यनुमन्यते। चक्रो ब्रूते देव अस्त्येवम्। किंतु काकः स्थलचरः। तेनास्मद्विपक्षे नियुक्तः कथं संग्राह्यः। तथा चोक्तम्।

आत्मपक्षं परित्यज्य परपक्षेषु यो रतः।
स परैर्हन्यते मूढो नीलवर्णशृगालवत् ॥ ९७ ॥

राजोवाच कथमेतत्। मन्त्री कथयति—

कथा सप्तमी।

अस्त्यरण्ये कश्चिच्छृगालः स्वेच्छया नगरोपान्ते भ्राम्यन्नीलीभाण्डे पतितः। पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृतवत्संदर्श्य स्थितः। अथ नीलीभाण्डस्वामिना मृत इति ज्ञात्वा तस्मात्समुत्थाप्य दूरे नीत्वापसारितस्तस्मात्पलायितः। ततोऽसौ

स गत्वा स्वकीयमङ्गमक्षतं नीलवर्णमवलोक्याचिन्तयत् अहमिदानीमुत्तमवर्णः। तदहं स्वकीयोत्कर्षं किं न साधयामि। इत्यालोच्य शृगालानाहूय तेनोक्तम् अहं भगवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषिक्तः। तदद्यारभ्यारण्येऽस्मदाज्ञया व्यवहारः कार्यः। शृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टाङ्गपातं प्रणम्योचुः यथाज्ञापयति देवः। इत्यनेनैव क्रमेण सर्वेष्वरण्यवासिष्वाधिपत्यं तस्य बभूव। ततस्तेन स्वज्ञातिभिरावृतेनाधिक्यं साधितम्। ततस्तेन व्याघ्रसिंहादीनुत्तमपरिजनान्प्राप्य सदसि शृगालानवलोक्य लज्जमानेनावज्ञया स्वज्ञातयः सर्वे दूरीकृताः। ततो विषण्णाञ्छृगालानवलोक्य केनचिद्वृद्धशृगालेनैतत्प्रतिज्ञातम् मा विषीदत। यदनेनानभिज्ञेन नीतिविदो मर्मज्ञा वयं स्वसमीपात्परिभूतास्तद्यथायं नश्यति तथा विधेयम्। यतोऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः शृगालमज्ञात्वा राजानमिमं मन्यन्ते तद्यथायं परिचितो भवति तथा कुरुत। तत्र चैवमनुष्ठेयम्। यतः सर्वे संध्यासमये तत्संनिधाने महारावमेकदैव करिष्यथ। ततस्तं शब्दमाकर्ण्य जातिस्वभावात्तेनापि शब्दः कर्तव्यः। ततस्तथानुष्ठिते सति तद्वृत्तम्। यतः।

यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः।
श्वा यदि क्रियते राजा तत्किं नाश्नात्युपानहम्॥ ७८॥

ततः शब्दादभिज्ञाय स व्याघ्रेण हतः। तथा चोक्तम्—

छिद्रं मर्म च वीर्यं च सर्वं वेत्ति निजो रिपुः।
दहत्यन्तर्गतश्चैव शुष्कं वृक्षमिवानलः॥ ७९॥

अतोऽहं ब्रवीमि आत्मपक्षं परित्यज्य इत्यादि॥ राजाह यद्येवं तथापि दृश्यतां तावदयं दूरादागतः। तत्संग्रहे विचारः कार्यः। चक्रो ब्रूते देव प्रणिधिः प्रहितो दुर्गश्च सज्जीकृतः। अतः शुकोऽप्यानीय प्रेष्यताम्। यतः।

मन्त्रं जघान चाणक्यस्तीक्ष्णदूतप्रयोगतः ।
तद्दूरान्तरितं दूतं पश्येद्वारसमन्वितः ॥ ५० ॥

ततः सभां कृत्वाहूतः शुकः काकश्च । शुकः किंचिदुन्नतशिरा दत्तासन उपविश्य ब्रूते—भो हिरण्यगर्भ महाराजाधिराजः श्रीमच्चित्रवर्णस्त्वां समाज्ञापयति । यदि जीवितेन श्रिया वा प्रयोजनमस्ति तदा सत्वरमागत्यास्मच्चरणौ प्रणम । नो चेदवस्थातुं स्थानान्तरं चिन्तय । राजा सकोपमाह—आः कोऽप्यस्माकं पुरतो नास्ति य एनं गलहस्तयति । उत्थाय मेघवर्णो ब्रूते—देव आज्ञापय । हन्मि दुष्टं शुकम् । सर्वज्ञो राजानं काकं च सान्त्वयन्ब्रूते—शृणु तावत् ।

न सा सभा यत्र न सन्ति वृद्धा
वृद्धा न ते ये न वदन्ति धर्मम् ।
धर्मः स नो यत्र न सत्यमस्ति
सत्यं न तद्यच्छलमभ्युपैति ॥ ५१ ॥

यतो धर्मश्चैषः

दूतो म्लेच्छोऽप्यवध्यः स्याद्राजा दूतमुखो यतः ।
उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ॥ ५२ ॥

किं च ।

स्वापकर्षं परोत्कर्षं दूतोक्तैर्मन्यते तु कः ।
सदैवावध्यभावेन दूतः सर्वं हि जल्पति ॥ ५३ ॥

ततो राजा काकश्च स्वां प्रकृतिमापन्नौ । शुकोऽप्युत्थाय चलितः । पश्चाच्चक्रवाकेणानीय प्रबोध्य कनकालंकारादिकं दत्त्वा संप्रेषितो ययौ । शुकोऽपि विन्ध्याचलं गत्वा राजानं प्रणतवान् । राजोवाच—शुक का वार्ता । कीदृशोऽसौ देशः । शुको ब्रूते—देव संक्षेपादियं वार्ता । संप्रति युद्धोद्योगः क्रियताम् । देशश्चासौ कर्पूरद्वीपः स्वर्गैकदेशो राजा च द्वितीयः स्वर्गपतिः । कथं वर्णयितुं शक्यते । ततः सर्वान्शिष्टानाहूय

१ काकोऽपि इ० पा । २ कोऽप्यस्माकं नास्तीति पाठान्तरम् ।

राजा मन्त्रिमुखमवेक्षते। आह—संप्रति कर्तव्यविग्रहे यथाकर्तव्यमुपदेशं ब्रूत। विग्रहः पुनरवश्यं कर्तव्यः। तथा चोक्तम्—

असंतुष्टा द्विजा नष्टाः संतुष्टाश्च महीभृतः।
सलज्जा गणिका नष्टा निर्लज्जाश्च कुलस्त्रियः॥ ६४ ॥

दूरदर्शी नाम गृध्रो ब्रूते—देव व्यसनितया विग्रहो न विधिः। यतः।

मित्रामात्यसुहृद्वर्गा यदा स्युर्दृढभक्तयः।
शत्रूणां विपरीताश्च कर्तव्यो विग्रहस्तदा॥ ६५ ॥

अन्यच्च।

भूमिर्मित्रं हिरण्यं च विग्रहस्य फलत्रयम्।
यदैतन्निश्चितं भावि कर्तव्यो विग्रहस्तदा॥ ६६ ॥

राजाह—मद्बलं तावदवलोकयतु मन्त्री। तदैतेषामुपयोगो ज्ञायताम्। एवमाहूयतां मौहूर्तिकः। निर्णीय शुभलग्नं ददातु। मन्त्री ब्रूते। तथापि सहसा यात्राकरणमनुचितम्। यतः।

विशन्ति सहसा मूढा येऽविचार्य द्विषद्बलम्।
खड्गधारापरिष्वङ्गं लभन्ते ते सुनिश्चितम्॥ ६७ ॥

राजाह मन्त्रिन् ममोत्साहभङ्गं सर्वथा मा कृथाः। विजिगीषुर्यथा परभूमिमाक्रामति तथा कथय। गृध्रो ब्रूते—तत्कथयामि। किंतु तदनुष्ठितमेव फलप्रदम्। तथा चोक्तम्—

किं मन्त्रेणाननुष्ठाना[1]च्छास्त्रवित्पृथिवीपतेः।
न ह्यौषधपरिज्ञानाद्व्याधेः शान्तिः क्वचिद्भवेत्॥ ६८ ॥

राजादेशश्चानतिक्रमणीयः। तन्निवेदयामि। शृणु देव।

नद्यद्रिवनदुर्गेषु यत्र यत्र भयं नृप।
तत्र तत्र च सेनानीर्यायाद्व्यूहीकृतैर्बलैः॥ ६९ ॥

बलाध्यक्षः पुरो यायात्प्रवीरपुरुषान्वितः।
मध्ये कलत्रं स्वामी च कोशः फल्गु च यद्बलम्॥ ७० ॥

पा० [1] किं मन्त्रेणाननुष्ठाने शास्त्रवत्पृथिवीपतेः।

पार्श्वयोरुभयो रथ्या अश्वानां पार्श्वतो रथाः ।
रथानां पार्श्वयोर्नागा नागानां च पदातयः ॥ ७१ ॥
पश्चात्सेनापतिर्यायात्खिन्नानाश्वासयञ्छनैः ।
मन्त्रिभिः सुभटैर्युक्तः प्रतिव्यूह्य बलं नृपः ॥ ७२ ॥
समेयाद्विषमं मार्गैर्जलाढ्यं समहीधरम् ।
सममश्वैर्जले नौभिः सर्वत्रैव पदातिभिः ॥ ७३ ॥
हस्तिनां गमनं प्रोक्तं प्रशस्तं जलदागमे ।
तदन्यत्र तुरंगाणां पत्तीनां सर्वदैव हि ॥ ७४ ॥
शैलेषु दुर्गमार्गेषु विधेयं नृपरक्षणम् ।
स्वयोधै रक्षितस्यापि शयनं योगनिद्रया ॥ ७५ ॥
नाशयेत्कर्षयेच्छत्रुं दुर्गकण्टकमर्दनैः ।
परदेशप्रवेशे च कुर्यादाटविकान्पुरः ॥ ७६ ॥
यत्र राजा तत्र कोशो विना कोशान्न राजता ।
स्वभृत्येभ्यस्ततो दद्यात्को हि दातुर्न युध्यते ॥ ७७ ॥
यतः ।
न नरस्य नरो दासो दासस्त्वर्थस्य भूपते ।
गौरवं लाघवं वापि धनाधननिबन्धनम् ॥ ७८ ॥
अभेदेन च युध्येत रक्षेच्चैव परस्परम् ।
फल्गु सैन्यं च यत्किंचिन्मध्ये व्यूहस्य कारयेत् ॥ ७९ ॥
पदातींश्च महीपालः पुरोऽनीकस्य योजयेत् ।
उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ॥ ८० ॥
स्यन्दनाश्वैः समे युध्येदनूपे नौद्विपैस्तथा ।
वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ॥ ८१ ॥
दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् ।
भिन्द्याच्चैव तडागानि प्राकारान्परिखास्तथा ॥ ८२ ॥
बलेषु प्रमुखो हस्ती न तथान्यो महीपतेः ।
निजैरवयवैरेव मातङ्गोऽष्टायुधः स्मृतः ॥ ८३ ॥

१ सुयोधै रक्षितस्यापि स्थेयं च योगनिद्रया ह० पा० । २ [illegible] ह० पा० ।

[illegible]मश्वश्च सैन्यानां प्राकारो जङ्गमो यतः ।
तस्मादश्वाधिको राजा विजयी स्थलविग्रहे ॥ ८४ ॥

तथा चोक्तम्—

युध्यमाना हयारूढा देवानामपि दुर्जयाः ।
अपि दूरस्थितास्तेषां वैरिणो हस्तवर्तिनः ॥ ८५ ॥
प्रथमं युद्धकारित्वं समस्तबलपालनम् ।
दिङ्मार्गाणां विशोधित्वं पत्तिकर्म प्रचक्षते ॥ ८६ ॥
स्वभावशूरमस्त्रज्ञमविरक्तं जितश्रमम् ।
प्रसिद्धक्षत्रियप्रायं बलं श्रेष्ठतमं विदुः ॥ ८७ ॥
यथा प्रभुकृतान्मानाद्युध्यन्ते भुवि मानवाः ।
न तथा बहुभिर्दत्तैर्द्रविणैरपि भूपते ॥ ८८ ॥
वरमल्पबलं सारं न कुर्यान्मुण्डमण्डलीम् ।
कुर्यादसारभङ्गो हि सारभङ्गमपि स्फुटम् ॥ ८९ ॥
अप्रसादोऽनधिष्ठानं देयांशहरणं च यत् ।
कालयापोऽप्रतीकारस्तद्वैराग्यस्य कारणम् ॥ ९० ॥
आपीडयन्बलं शत्रोर्जिगीषुरतिशोषयेत् ।
सुखसाध्यं द्विषां सैन्यं दीर्घयानप्रपीडितम् ॥ ९१ ॥
दायादादपरो मन्त्रो नास्ति भेदकरो द्विषाम् ।
तस्मादुत्थापयेद्यत्नाद्दायादं तस्य विद्विषः ॥ ९२ ॥
संधाय युवराजेन यदि वा मुख्यमन्त्रिणा ।
अन्तःप्रकोपनं कार्यमभियोक्तुः स्थिरात्मनः ॥ ९३ ॥
क्रूरं मित्रं रणे चापि भङ्गं दत्त्वा विघातयेत् ।
अथवा गोग्रहाकृष्ट्या तन्मुख्याश्रितबन्धनात् ॥ ९४ ॥
स्वराज्यं वासयेद्राजा परदेशापवाहनात् ।
अथवा दानमानाभ्यां वासितं धनदं हि तत् ॥ ९५ ॥

राजाह—आः किं बहुनोदितेन ।

आत्मोदयः परग्लानिर्द्वयं नीतिरितीयती ।

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१ न बहुः मुण्डमण्डली ६० पा, २ न [illegible] द्विषाम् ।

तद्दूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतीयते ॥ ९६ ॥

मन्त्रिणा विहस्योच्यते—सर्वमेतद्विशेषतश्चोच्यते । किंतु ।

अन्यदुच्छृङ्खलं सत्त्वमन्यच्छास्त्रनियन्त्रितम् ।
सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥ ९७ ॥

ततः उत्थाय राजा मौहूर्तिकावेदितलग्ने प्रस्थितः ।

अथ हितप्रणिधिर्हिरण्यगर्भमागत्योवाच—देव समागतप्रायो राजा चित्रवर्णः संप्रति मलयपर्वताधित्यकायां समावासितकटकोऽनुवर्तते । दुर्गशोधनं प्रतिक्षणमनुसंधातव्यं यतोऽसौ गृध्रो महामन्त्री किं च केनचित्सह तस्य विश्वासकथाप्रसङ्गेनैतदिङ्गितमवगतं मया यदनेन कोऽप्यस्मद्दुर्गे प्रागेव नियुक्तः । चक्रो ब्रूते—देव काक एवासौ संभवति । राजाह—न कदाचिदेतत् । यद्येवं तदा कथं तेन शुकस्याभिभवोद्योगः कृतः । अपरं च । शुकस्यागमनात्तस्य विग्रहोत्साहः । स चिरादत्रास्ते । मन्त्री ब्रूते—तथाप्यागन्तुः शङ्कनीयः । राजाह—आगन्तवोऽपि कदाचिदुपकारका दृश्यन्ते शृणु ।

परोऽपि हितवान्बन्धुर्बन्धुरप्यहितः परः ।
अहितो देहजो व्याधिर्हितमारण्यमौषधम् ॥ ९८ ॥

अपरं च ।

आसीद्वीरवरो नाम शूद्रकस्य महीभृतः ।
सेवकः स्वल्पकालेन स ददौ सुतमात्मनः ॥ ९९ ॥

चक्रः पृच्छति—कथमेतत् । राजा कथयति—

कथा अष्टमी ।

अहं पुरा शूद्रकस्य राज्ञः क्रीडासरसि कर्पूरकेलिनाम्नो राजहंसस्य पुत्र्या कर्पूरमञ्जर्या सहानुरागवानभवम् । तत्र वीरवरो नाम महाराजपुत्रः कुतश्चिद्देशादागत्य राजद्वारमुपगम्य प्रतीहारमुवाच—अहं तावद्वेतनार्थी राजपुत्रः । मां राजदर्शनं कारय ।

१ प्रहितप्रणिधिः इ० पा० ।

ततस्तेनापि राजपुत्रेण वीरवरो ब्रूते—देव यदि मया सेवकेन प्रयोजनमस्ति तदास्मद्वर्तनं क्रियताम् । शूद्रक उवाच किं ते वर्तनम् । वीरवरो ब्रूते—प्रत्यहं सुवर्णपञ्चशतानि देहि । राजाह—का ते सामग्री । वीरवरो ब्रूते—द्वौ बाहू तृतीयश्च खड्गः । राजाह—नैतच्छक्यम् । तच्छ्रुत्वा वीरवरश्चलितः । अथ मन्त्रिभिरुक्तम्—देव दिनचतुष्टयस्य वर्तनं दत्त्वा ज्ञायतामस्य स्वरूपं किमुपयुक्तोऽयमेतावद्वर्तनं गृह्णात्यनुपयुक्तो वेति । ततो मन्त्रिवचनादाहूय वीरवराय ताम्बूलं दत्त्वा पञ्चशतानि सुवर्णानि दत्तानि । तद्विनियोगश्च राज्ञा सुनिभृतं निरूपितः । तदर्धं वीरवरेण देवेभ्यो ब्राह्मणेभ्यश्च दत्तम् । स्थितस्यार्धं दुःखितेभ्यः । तदवशिष्टं भोज्यव्ययविलासव्ययेन । एतत्सर्वं नित्यकृत्यं कृत्वा राजद्वारमहर्निशं खड्गपाणिः सेवते । यदा च राजा स्वयं समादिशति तदा स्वगृहमपि याति ।

अथैकदा कृष्णचतुर्दश्यां रात्रौ राजा सकरुणं क्रन्दनध्वनिं शुश्राव शूद्रक उवाच—कः कोऽत्र द्वारि । तेनोक्तम्—देव अहं वीरवरः । राजोवाच—क्रन्दनानुसरणं क्रियताम् । वीरवरः यथाज्ञापयति देव इत्युक्त्वा चलितः । राज्ञा च चिन्तितम्—'नैतदुचितम् । अयमेकाकी राजपुत्रो मया सूचीभेद्ये तमसि प्रेरितः तदनु गत्वा किमेतदिति निरूपयामि । ततो राजापि खड्गमादाय तदनुसरणक्रमेण नगराद्बहिर्निर्जगाम । गत्वा च वीरवरेण सा रुदती रूपयौवनसंपन्ना सर्वालंकारभूषिता काचित्स्त्री दृष्टा पृष्टा च—का त्वम् । किमर्थं रोदिषि स्त्रियोक्तम्—अहमेतस्य शूद्रकस्य राजलक्ष्मीः । चिरादेतस्य भुजच्छायायां महता सुखेन विश्रान्ता । इदानीमन्यत्र गमिष्यामि । वीरवरो ब्रूते—यत्रापायः संभवति तत्रोपायोऽप्यस्ति । तत्कथं स्यात्पुनरिहावासो भवत्याः । लक्ष्मीरुवाच—यदि त्वमात्मनः पुत्रं शक्तिधरं द्वात्रिंशल्लक्षणोपेतं भगवत्याः स-

र्वमङ्गलाया उपहारीकरोमि तदाहं पुनरत्र सुचिरं सुखं निवसामि इत्युक्त्वादृश्याभवत् ।

ततो वीरवरेण स्वगृहं गत्वा निद्रायमाणा स्ववधूः प्रबोधिता पुत्रश्च । तौ निद्रां परित्यज्योत्थायोपविष्टौ । वीरवरस्तत्सर्वं लक्ष्मीवचनमुक्तवान् । तच्छ्रुत्वा सानन्दः शक्तिधरो ब्रूते—धन्योऽहमेवंभूतः स्वामिराज्यरक्षार्थं यस्योपयोगः श्लाघ्यः । तत्कोऽधुना विलम्बस्य हेतुः । एवंविधे कर्मणि देहस्य विनियोगः श्लाघ्यः । यतः ।

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् ।
तन्निमित्तो वरं त्यागो विनाशे नियते सति ॥ १०० ॥

शक्तिधरमातोवाच—यद्येतन्न कर्तव्यं तत्केनान्येन कर्मणा गृहीतस्य महावर्तनस्य निष्क्रयो भविष्यति । इत्यालोच्य सर्वे सर्वमङ्गलायाः स्थानं गताः । तत्र सर्वमङ्गलां संपूज्य वीरवरो ब्रूते—देवि प्रसीद । विजयतां विजयतां शूद्रको महाराजः । गृह्यतामुपहारः । इत्युक्त्वा पुत्रस्य शिरश्चिच्छेद । ततो वीरवरश्चिन्तयामास—गृहीतराजवर्तनस्य निस्तारः कृतः । अपुत्रस्य जीवनेनालम् । इत्यालोच्यात्मनः शिरश्छेदः कृतः । ततः स्त्रियापि स्वामिपुत्रशोकार्तया तदनुष्ठितम् । राजा साश्चर्यं चिन्तयामास—

जीवन्ति च म्रियन्ते च मद्विधाः क्षुद्रजन्तवः ।
अनेन सदृशो लोके न भूतो न भविष्यति ॥ १०१ ॥

तदेतेन परित्यक्तेन मम राज्येनाप्यप्रयोजनम् । ततः शूद्रकेणापि स्वशिरश्छेत्तुं खड्गः समुत्थापितः । अथ भगवत्या सर्वमङ्गलया राजा हस्ते धृत उक्तश्च—पुत्र प्रसन्नास्मि ते । एतावता साहसेनालम् । जीवनान्तेऽपि तव राज्यभङ्गो नास्ति । राजा च साष्टाङ्गपातं प्रणम्योवाच—देवि किं मे राज्येन । जीवितेन वा किं प्रयोजनम् । यद्यहमनुकम्पनीयस्तदा ममायुः

१ 'निजसुतस्य मे जीवनं विरम्यताम्' इ० के० ।

एवमुक्तं महीपालः परसैन्यं विघातयेत् ॥ ११० ॥

अन्यच्च ।

अवस्कन्दभयाद्राजा प्रजागरकृतश्रमम् ।
दिवासुप्तं समाहन्यान्निद्राव्याकुलसैनिकम् ॥ १११ ॥

अथ तस्य प्रमादिनो बलं गत्वा यथावकाशं दिवानिशं घ्नन्तस्तत्सेनापतयः । तथानुष्ठिते चित्रवर्णस्य सैनिकाः सेनापतयश्च बहवो निहताः । ततश्चित्रवर्णो विषण्णः स्वमन्त्रिणं दूरदर्शिनमाह—तात किमित्यस्मदुपेक्षा क्रियते किं क्वाप्यविनयो ममास्ति । तथा चोक्तम्—

न राज्यं प्राप्तमित्येव वर्तितव्यमसांप्रतम् ।
श्रियं ह्यविनयो हन्ति जरा रूपमिवोत्तमम् ॥ ११२ ॥

अपि च ।

दक्षः श्रियमधिगच्छति पथ्याशी कल्यतां सुखमरोगी ।
उद्युक्तो विद्यान्तं धर्मार्थयशांसि च विनीतः ॥ ११३ ॥

गृध्रोऽवदत्—देव शृणु ।

अविद्वानपि भूपालो विद्यावृद्धोपसेवया ।
परां श्रियमवाप्नोति जलासन्नतरुर्यथा ॥ ११४ ॥

अन्यच्च ।

पानं स्त्री मृगया द्यूतमर्थदूषणमेव च ।
वाग्दण्डयोश्च पारुष्यं व्यसनानि महीभुजाम् ॥ ११५ ॥

अपि च ।

न साहसैकान्तरसानुवर्तिना
न चाप्युपायोपहतान्तरात्मना ।
विभूतयः शक्यमवाप्तुमूर्जिता
नये च शौर्ये च वसन्ति संपदः ॥ ११६ ॥

त्वया स्वबलोत्साहमवलोक्य साहसैकरसिकेन मयोपन्यस्तेष्व-

मन्त्रेष्वनवधानं वाक्पारुष्यं च कृतम्। अतो दुर्नीतिः फलमनुभूयते। तथा चोक्तम्—

दुर्मन्त्रिणं कमुपयान्ति न नीतिदोषाः
संतापयन्ति कमपथ्यभुजं न रोगाः।
कं श्रीर्न दर्पयति कं न निहन्ति मृत्युः
कं स्त्रीकृता न विषयाः परितापयन्ति ॥ १७ ॥

अपरं च।

मुदं[1] विषादः शरदं हिमागम-
स्तमो विवस्वान्सुकृतं कृतघ्नता।
प्रियोपपत्तिः शुचमापदं नयः
श्रियः समृद्धा अपि हन्ति दुर्नयः ॥ १८ ॥

ततो मयाप्यालोचितम्—प्रज्ञाहीनोऽयं राजा। नो चेत्कथं नीतिशास्त्रकथाकौमुदीं वागुल्काभिस्तिमिरयति। यतः।

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम्।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥ १९ ॥

इत्यालोच्य तूष्णीं स्थितः। अथ राजा बद्धाञ्जलिराह—तात अस्त्ययं ममापराधः। इदानीं यथावशिष्टबलसहितः प्रत्याय विन्ध्याचलं गच्छामि तथोपदिश। गृध्रः स्वगतं चिन्तयति—क्रियतामत्र प्रतीकारः। यतः।

देवतासु गुरौ गोषु राजसु ब्राह्मणेषु च।
नियन्तव्यः सदा कोपो बालवृद्धातुरेषु च ॥ २० ॥

मन्त्री प्रहस्य ब्रूते—देव मा भैषीः। समाश्वसिहि। शृणु देव।

मन्त्रिणां भिन्नसंधाने भिषजां सांनिपातिके।
कर्मणि व्यज्यते प्रज्ञा सुस्थे को वा न पण्डितः ॥ २१ ॥

अपरं च।

आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च।
महारम्भाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥ २२ ॥

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१ 'मुदं विषाद—' एतत्पद्यं नास्त्यन्यपुस्तके।

तदहमात्मप्रसादादेव दुर्गं भङ्क्त्वा कीर्तिप्रतापसहितं त्वामचिरेण कालेन विन्ध्याचलं नेष्यामि। राजाह—कथमधुना स्वल्पबलेन तत्संपद्यते। गृध्रो वदति—देव सर्वं भविष्यति। यतो विजिगीषोरदीर्घसूत्रता विजयसिद्धेरवश्यंभावि लक्षणं तत्सहसैव दुर्गावरोधः क्रियताम्।

प्रहितप्रणिधिना बकेनागत्य हिरण्यगर्भस्य तत्कथितम्—देव स्वल्पबल एवायं राजा चित्रवर्णो गृध्रस्य मन्त्रोपलम्भेन दुर्गावरोधं करिष्यति। राजाह—सर्वज्ञ किमधुना विधेयम्। चक्रो ब्रूते—स्वबले सारासारविचारः क्रियताम्। तज्ज्ञात्वा सुवर्णवस्त्रादिकं यथार्हं प्रसादप्रदानं क्रियताम्। यतः।

यः काकिनीमप्यपथप्रपन्नां
समुद्धरेन्निष्कसहस्रतुल्याम्।
कालेषु कोटिष्वपि मुक्तहस्त-
स्तं राजसिंहं न जहाति लक्ष्मीः ॥ ११७ ॥

अन्यच्च।

क्रतौ विवाहे व्यसने रिपुक्षये
यशस्करे कर्मणि मित्रसंग्रहे।
प्रियासु नारीष्वधनेषु बान्धवे-
ष्वतिव्ययो नास्ति नराधिपाष्टसु ॥ ११८ ॥

यतः।

मूर्खः स्वल्पव्ययत्रासात्सर्वनाशं करोति हि।
कः सुधीः संत्यजेद्भाण्डं शुल्कस्यैवातिसाध्वसात् ॥ ११९ ॥

राजाह—कथमिह समयेऽतिव्ययो युज्यते। उक्तं च—आपदर्थे धनं रक्षेत् इति मन्त्री ब्रूते—श्रीमतः कथमापदः। राजाह—कदाचिच्चलते लक्ष्मीः। मन्त्री ब्रूते—संचितापि विनश्यति। तद्देव कार्पण्यं विमुच्य दानमानाभ्यां स्वभटाः पुरस्क्रियन्ताम्। तथा चोक्तम्—

१ भविष्यति इति पाठान्तरम्। २ स्वामिन् इ० पा०।

धनुर्धराः सिंहनादाः सम्यग्धनुर्विशारदाः ।
कुलीनाः पूजिताः सम्यग्विजयन्ते द्विषद्बलम् ॥ १२६ ॥

अपरं च ।

सुभटाः शीलसम्पन्नाः संहताः कृतनिश्चयाः ।
अपि पञ्चशतं शूरा निघ्नन्ति रिपुवाहिनीम् ॥ १२७ ॥

किं च ।

शिष्टैरप्यविशेषज्ञ उग्रश्च कृतनाशकः ।
त्यज्यते किं पुनर्नान्यैर्यश्चाप्यात्मम्भरिर्नरः ॥ १२८ ॥

यतः ।

सत्यं शौर्यं दया त्यागो नृपस्यैते महागुणाः ।
एभिर्मुक्तो महीपालः प्राप्नोति खलु वाच्यताम् ॥ १२९ ॥

ईदृशि प्रस्तावेऽमात्यास्तावदेव पुरस्कर्तव्याः । तथा चोक्तम्—

यो येन प्रतिबद्धः स्यात्सह तेनोदयी व्ययी ।
स विश्वस्तो नियोक्तव्यः प्राणेषु च धनेषु च ॥ १३० ॥

यतः ।

धूर्तः स्त्री वा शिशुर्यस्य मन्त्रिणः स्युर्महीपतेः ।
अनीतिपवनाक्षिप्तः कार्याब्धौ स निमज्जति ॥ १३१ ॥

शृणु देव ।

हर्षक्रोधौ समौ यस्य शास्त्रार्थे प्रत्ययस्तथा ।
नित्यं भृत्यानुपेक्षा च तस्य स्याद्धनदा धरा ॥ १३२ ॥

येषां राज्ञा सह स्यातामुच्चयापचयौ ध्रुवम् ।
अमात्या इति तान्राजा नावमन्येत्कदाचन ॥ १३३ ॥

यतः ।

महीभुजो मदान्धस्य संकीर्णस्येव [illegible]

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१ आत्मम्भरिर्नरः, इति पाठान्तरम् । २ [illegible] इति पाठः ।

स्खलतो हि करालम्बः सुहृत्सचिवचेष्टितम् ॥ ११४ ॥

अथागत्य प्रणम्य मेघवर्णो ब्रूते—देव दृष्टिप्रसादं कुरु । इदानीं विपक्षो दुर्गद्वारि वर्तते । तद्देवपादादेशाद्बहिर्निःसृत्य स्वविक्रमं दर्शयामि । तेन देवपादानामानृण्यमुपगच्छामि । चक्रो ब्रूते—मैवम् । यदि बहिर्निःसृत्य योद्धव्यं तदा दुर्गाश्रयणमेव निष्प्रयोजनम् । अपरं च ।

विषमो हि यथा नक्रः सलिलान्निर्गतो वशः ।
वनाद्विनिर्गतः शूरः सिंहोऽपि स्याच्छृगालवत् ॥ ११५ ॥

देव स्वयं गत्वा दृश्यतां युद्धम् । यतः ।

पुरस्कृत्य बलं राजा योधयेदवलोकयन् ।
स्वामिनाधिष्ठितः श्वापि किं न सिंहायते ध्रुवम् ॥ ११६ ॥

अथ ते सर्वे दुर्गद्वारं गत्वा महाहवं कृतवन्तः । अपरेद्युश्चित्रवर्णो राजा गृध्रमुवाच—तात स्वप्रतिज्ञातमधुना निर्वाहय । गृध्रो ब्रूते—देव शृणु तावत्—

अकालसहमत्यल्पं मूर्खव्यसनिनायकम् ।
अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ॥ ११७ ॥

तत्तावदत्र नास्ति ।

उपजापश्चिरारोधोऽवस्कन्दस्तीव्रपौरुषम् ।
दुर्गस्य लङ्घनोपायाश्चत्वारः कथिता इमे ॥ ११८ ॥

अथ यथाशक्ति क्रियते यत्नः । दूर्गे कथयति । एवमेव ततोऽनुदित एव भास्करे चतुर्ष्वपि दुर्गद्वारेषु प्रवृत्ते युद्धे दुर्गाभ्यन्तरगृहेष्वेकदा काकैरग्निर्निक्षिप्तः । ततः गृहीतं गृहीतं दुर्गम् इति कोलाहलं श्रुत्वा सर्वतः प्रदीप्ताग्निमवलोक्य राजहंससैनिका दुर्गवासिनश्च सत्वरं ह्रदं प्रविष्टाः । यतः ।

सुमन्त्रितं सुविक्रान्तं सुयुद्धं सुपलायितम् ।
प्राप्तकाले यथाशक्ति कुर्यान्न तु विचारयेत् ॥ ११९ ॥

राजहंसः स्वभावान्मन्दगतिः सारसद्वितीयश्च चित्रवर्णस्य सेना-

पतितो कुक्कुटेनागत्य वेष्टितः । हिरण्यगर्भः सारसमाह—सारस सेनापते ममानुरोधादात्मानं कथं व्यापादयिष्यसि । त्वमधुना गन्तुं शक्तः । तद्गत्वा जलं प्रविश्यात्मानं परिरक्ष । अस्मत्पुत्रं चूडामणिनामानं सर्वज्ञसंमत्या राजानं करिष्यसि । सारसो ब्रूते—देव न वक्तव्यमेवं दुःसहं वचः । यावच्चन्द्रार्कौ दिवि तिष्ठतस्तावद्विजयतां देवः । अहं देवदुर्गाधिकारी मन्मांसासृग्विलिप्तेन द्वारवर्त्मना प्रविशतु शत्रुः । अपरं च ।

दाता क्षमी गुणग्राही स्वामी दुःखेन लभ्यते ।

राजाह—सत्यमेवैतत् । किंतु ।

शुचिर्दक्षोऽनुरक्तश्च जाने भृत्योऽपि दुर्लभः ॥ १२० ॥

सारसो ब्रूते—शृणु देव

यदि समरमपास्य नास्ति मृत्यो-
र्भयमिति युक्तमितोऽन्यतः प्रयातुम् ।
अथ मरणमवश्यमेव जन्तोः
किमिति मुधा मलिनं यशः क्रियेत ॥ १२१ ॥

अन्यच्च ।

भवेऽस्मिन्पवनोद्भ्रान्तवीचिविभ्रमभङ्गुरे ।
जायते पुण्ययोगेन परार्थे जीवितव्ययः ॥ १२२ ॥

स्वाम्यमात्यश्च राष्ट्रं च दुर्गं कोशो बलं सुहृत् ।
राज्याङ्गानि प्रकृतयः पौराणां श्रेणयोऽपि च ॥ १२३ ॥

देव त्वं च स्वामी सर्वथा रक्षणीयः । यतः ।

प्रकृतिः स्वामिनं त्यक्त्वा समृद्धापि न जीवति ।
अपि धन्वन्तरिर्वैद्यः किं करोति गतायुषि ॥ १२४ ॥

अपरं च ।

नरेशे जीवलोकोऽयं निमीलति निमीलति ।
उदेत्युदीयमाने च रवाविव सरोरुहम् ॥ १२५ ॥

अथ कुक्कुटेनागत्य राजहंसस्य शरीरे

नः । ततः परस्परमुपसृत्य सारसेन स्वदेहान्तरितो राजा जले नीतः । अथ कुक्कुटैर्नखप्रहारजर्जरीकृतेन सारसेन कुक्कुटसेना बहुशो हता । पश्चात्सारसोऽपि बहुभिः संभूय चञ्चुप्रहारेण विभिद्य व्यापादितः । अथ चित्रवर्णो दुर्गं प्रविश्य दुर्गावस्थितं द्रव्यं ग्राहयित्वा बन्दिभिर्जयशब्दैरानन्दितः स्वस्कन्धावारं जगाम ॥

अथ राजपुत्रैरुक्तम्—तस्मिन्राजहंसबले स पुण्यवान्सारस एव येन स्वदेहत्यागेन स्वामी रक्षितः । उक्तं चैतत्—

जनयन्ति सुतान्गावः सर्वा एव गवाकृतीन् ।
विषाणोल्लिखितस्कन्धं काचिदेव गवां पतिम् ॥ १४६ ॥

विष्णुशर्मोवाच—स तावद्विद्याधरीपरिजनः स्वर्गसुखमनुभवतु महासत्त्वः । तथा चोक्तम्—

आहवेषु च ये शूराः स्वाम्यर्थे त्यक्तजीविताः ।
भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगामिनः ॥ १४७ ॥
यत्र तत्र हतः शूरः शत्रुभिः परिवेष्टितः ।
अक्षयाँल्लभते लोकान्यदि क्लैब्यं न गच्छति ॥ १४८ ॥

अपरमप्येवमस्तु ।

विग्रहः करितुरङ्गपत्तिभि-
र्नो कदापि भवतां महीभुजाम् ।
नीतिमन्त्रपवनैः समाहताः
संश्रयन्तु गिरिगह्वरं द्विषः ॥ १४९ ॥

इति हितोपदेशे विग्रहो नाम
तृतीयः कथासंग्रहः

।

पुनः कथारम्भकाले रा— ऽस्माभिः । संधिरधुनाभिधीयताम् । विष्णुशर्मणोक्तम्—श्रूयताम् । संधिमपि कथयामि यस्यायमाद्यः श्लोकः—

वृत्ते महति संग्रामे राज्ञोर्निहतसेनयोः ।
स्थेयाभ्यां गृध्रचक्राभ्यां वाचा संधिः कृतः क्षणात् ॥ १ ॥

राजपुत्रा ऊचुः—कथमेतत् । विष्णुशर्मा कथयति—

ततस्तेन राजहंसेनोक्तम्—केनास्मद्दुर्गे निक्षिप्तोऽग्निः । किं पारक्येण किंवास्मद्दुर्गवासिना केनापि विपक्षप्रयुक्तेन । चक्रो ब्रूते देव भवतो निष्कारणबन्धुरसौ मेघवर्णः सपरिवारो न दृश्यते । तन्मन्ये तस्यैव विचेष्टितमिदम् । राजा क्षणं विचिन्त्याह—अस्ति तावदेव मम दुर्दैवमेतत् । तथा चोक्तम्—

अपराधः स दैवस्य न पुनर्मन्त्रिणामयम् ।
कार्यं सुचरितं क्वापि दैवयोगाद्विनश्यति ॥ २ ॥

मन्त्री ब्रूते उक्तमेवैतत् ।

विषमां हि दशां प्राप्य दैवं गर्हयते नरः ।
आत्मनः कर्मदोषांश्च नैव जानात्यपण्डितः ॥ ३ ॥

अपरं च ।

सुहृदां हितकामानां यो वाक्यं नाभिनन्दति ।
स कूर्म इव दुर्बुद्धिः काष्ठाद्भ्रष्टो विनश

अन्यच्च ।

रक्षितव्यं सदा वाक्यं वाक्याद्भवति नाशनम् ।
हंसाभ्यां नीयमानस्य कूर्मस्य पतनं यथा ॥ ५ ॥

राजाह—कथमेतत् । मन्त्री कथयति—

कथा प्रथमा ।

अस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः । तत्र चिरं संकटविकटनामानौ हंसौ निवसतः । तयोर्मित्रं कम्बुग्रीवनामा कूर्मः

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१ 'कार्यं सुचरितं क्वापि कच्चे निपतितं पत

[illegible]वसति। अथैकदा धीवरैरागत्य तत्रोक्तम्—यदत्रास्माभिरद्योषित्वा प्रातर्मत्स्यकूर्मादयो व्यापादयितव्याः। तदाकर्ण्य स कूर्मो हंसावाह—सुहृदौ श्रुतोऽयं धीवरालापः। अधुना किं मया कर्तव्यम्। हंसावाहतुः—ज्ञायताम्। पुनस्तावत्प्रातर्यदुचितं तत्कर्तव्यम्। कूर्मो ब्रूते—मैवम्। यतो दृष्टव्यतिकरोऽहमत्र। तथा चोक्तम्—

अनागतविधाता च प्रत्युत्पन्नमतिस्तथा।
द्वाविमौ सुखमेधेते यद्भविष्यो विनश्यति॥ ६॥

तावाहतुः—कथमेतत्। कूर्मः कथयति।

कथा द्वितीया।

पुरास्मिन्नेव सरस्येवंविधेषु धीवरेषूपस्थितेषु मत्स्यत्रयेणालोचितम्। तत्रानागतविधाता नामैको मत्स्यः। तेनालोचितम् अहं तावज्जलाशयान्तरं गच्छामि इत्युक्त्वा ह्रदान्तरं गतः। अपरेण प्रत्युत्पन्नमतिनाम्ना मत्स्येनाभिहितम्—भविष्यदर्थे प्रमाणाभावात्कुत्र मया गन्तव्यम्। तदुत्पन्ने यथाकार्यं तदनुष्ठेयम्। तथा चोक्तम्—

उत्पन्नामापदं यस्तु समाधत्ते स बुद्धिमान्।
वणिजो भार्यया जारः प्रत्यक्षे निह्नुतो यथा॥ ७॥

यद्भविष्यः पृच्छति—कथमेतत्। प्रत्युत्पन्नमतिः कथयति—

कथा तृतीया।

पुरा विक्रमपुरे समुद्रदत्तो नाम वणिगस्ति। तस्य रत्नप्रभा नाम गृहिणी स्वसेवकेन सह सदा रमते यतः।

न स्त्रीणामप्रियः कश्चित्प्रियो वापि न विद्यते।
गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम्॥ ८॥

अथैकदा सा रत्नप्रभा तस्य सेवकस्य मुखे चुम्बनं ददती समुद्रदत्तेनावलोकिता। ततः सा बन्धकी सत्वरं भर्तुः समीपं

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१ अयं श्लोको मया कुत्रचित्पुस्तके पूर्वमुपलब्धः।

गत्वाह—नाथ एतस्य सेवकस्य महती निर्वृतिः । यतोऽयं वीटिकां कृत्वा कर्पूरं खादतीति मयास्य मुखमाघ्राय ज्ञातम् । तथा चोक्तम् आहारो द्विगुणः स्त्रीणाम् इत्यादि[1] । तच्छ्रुत्वा सेवकेन प्रकुप्योक्तम्—नाथ यस्य स्वामिनो गृह एतादृशी भार्या तत्र सेवकेन कथं स्थातव्यं यत्र प्रतिक्षणं गृहिणी सेवकस्य मुखं जिघ्रति । ततोऽसावुत्थाय चलितः । साधुना यत्नात्प्रबोध्य धृतः । अतोऽहं ब्रवीमि—उत्पन्नामापदमित्यादि ॥ ततो यद्भविष्येणोक्तम्—

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
इति चिन्ताविषघ्नोऽयमगदः किं न पीयते ॥ ९ ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य स्थितः ततो जालादपसारितो यथाशक्त्युत्प्लुत्य गभीरं नीरं प्रविष्टः यद्भविष्यश्च धीवरैः प्राप्तो व्यापादितः । अतोऽहं ब्रवीमि अनागतविधाता इत्यादि ॥ तद्यथाहमन्यं ह्रदं प्राप्नोमि तथा क्रियताम् । हंसावाहतुः—जलाशयान्तरे प्राप्ते तव कुशलम् । स्थले गच्छतस्ते को विधिः । कूर्म आह—यथाहं भवद्भ्यां सहाकाशवर्त्मना यामि तथा विधीयताम् । हंसौ ब्रूतः—कथमुपायः संभवति । कच्छपो वदति—युवाभ्यां चञ्चुधृतं काष्ठखण्डमेकं मया मुखेनावलम्ब्य गन्तव्यम् । युवयोः पक्षबलेन मयापि सुखेन गन्तव्यम् । हंसौ ब्रूतः—संभवत्येष उपायः । किंतु

उपायं चिन्तयन्प्राज्ञो
पश्यतो बकमूर्खस्य नकुलैर्भक्षिताः

कूर्मः पृच्छति—कथमेतत् । तौ कथयतः—

कथा चतुर्थी ।

अस्त्युत्तरापथे गृध्रकूटनाम्नि पर्वते

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१ आहार इत्यादिश्लोकः पूर्वमुक्तोऽनुसंधेयः ।

जकबका निवसंति। तस्य वृक्षस्याभ्यन्तरे सर्पो बकानां बालापत्यानि खादंस्तिष्ठति अथ शोकार्तानां बकानां विलापं श्रुत्वा केनचिद्वृद्धबकेनाभिहितम्—एवं कुरुत। यूयं मत्स्यानुपादाय नकुलविवरादारभ्य सर्पविवरं यावत्पङ्क्तिक्रमेण विकिरत। ततस्तदाहारलुब्धैर्नकुलैरागत्य सर्पो द्रष्टव्यः स्वभावद्वेषाद्व्यापादयितव्यश्च। तथानुष्ठिते तद्वृत्तम्। ततस्तत्र वृक्षे नकुलैर्बकशावकरावः श्रुतः। पश्चात्तैर्वृक्षमारुह्य बकशावकाः खादिताः। अत आवां ब्रूवः—उपायं चिन्तयन्नित्यादि॥ आवाभ्यां नीयमानं त्वामवलोक्य लोकैः किंचिद्वक्तव्यमेव। तदाकर्ण्य यदि त्वमुत्तरं दास्यसि तदा त्वन्मरणम्। तत्सर्वथात्रैव स्थीयताम्। कूर्मो वदति—किमहमप्राज्ञः। नाहमुत्तरं दास्यामि। किमपि न वक्तव्यम्। तथानुष्ठिते तथाविधं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्धावन्ति वदन्ति च। कश्चिद्वदति—यद्ययं कूर्मः पतति तदात्रैव पक्त्वा खादितव्यः। कश्चिद्वदति—अत्रैव दग्ध्वा खादितव्योऽयम्। कश्चिद्वदति—गृहं नीत्वा भक्षणीयः इति। तद्वचनं श्रुत्वा स कूर्मः कोपाविष्टो विस्मृतपूर्वसंस्कारः प्राह—युष्माभिर्भस्म भक्षितव्यम्। इति वदन्नेव पतितस्तैर्व्यापादितश्च। अतोऽहं ब्रवीमि—सुहृदां हितकामानामित्यादि॥ अथ प्रणिधिर्बकस्तत्रागत्योवाच—देव प्रागेव मया निगदितम्। दुर्गशोधनं हि प्रतिक्षणं कर्तव्यमिति। तच्च युष्माभिर्न कृतं तदनवधानस्य फलमनुभूतम्। दुर्गदाहो मेघवर्णेन वायसेन गृध्रप्रयुक्तेन कृतः। राजा निःश्वस्याह—

प्रणयादुपकाराद्वा यो विश्वसिति शत्रुषु।
स सुप्त इव वृक्षाग्रात्पतितः प्रतिबुध्यते॥ ६८॥

प्रणिधिरुवाच—इतो दुर्गदाहं विधाय यदा गतो मेघवर्ण-

ततस्तदा चित्रवर्णेन सकोपं विलोक्योक्तम्— अयं मेघवर्णः [illegible] कर्पूरद्वीपराज्येऽभिषिच्यताम्। तथा चोक्तम्—

कृतकृत्यस्य भृत्यस्य कृतं नैव प्रणाशयेत्।
फलेन मनसा वाचा दृष्ट्या चैनं प्रहर्षयेत्॥ १२॥

चक्रवाको ब्रूते— ततस्ततः। प्रणिधिरुवाच— ततः [illegible] मन्त्रिणा गृध्रेणाभिहितम्— देव, नेदमुचितम्। [illegible] किमपि क्रियताम्। यतः।

अविचारयतो युक्तिकथनं तुषकण्डनम्।
नीचेषूपकृतं राजन्वालुकास्विव मूत्रितम्॥ १३॥

महतामास्पदे नीचः कदापि न कर्तव्यः। तथा चोक्तम्—

नीचः श्लाघ्यपदं प्राप्य स्वामिनं हन्तुमिच्छति।
मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा॥ १४॥

चित्रवर्णः पृच्छति— कथमेतत्। मन्त्री कथयति—

कथा पञ्चमी।

अस्ति गौतमस्य महर्षेस्तपोवने महातपा नाम मुनिः। तत्र तेन मुनिना काकेन नीयमानो मूषिकशावको [illegible]। ततः स्वभावदयात्मना तेन मुनिना नीवारकणैः [illegible]। ततो बिडालस्तं मूषिकं खादितुमुपधावति। [illegible] मूषिकस्तस्य मुनेः क्रोडे प्रविवेश। ततो मुनिनोक्तम्— मूषिक त्वं मार्जारो भव। ततः स बिडालः [illegible] पलायते। ततो मुनिनोक्तम्— कुक्कुराद्बिभेषि, [illegible] च कुक्कुरो व्याघ्राद्बिभेति। [illegible] अथ तं व्याघ्रं मुनिर्मूषिक[illegible] मुनिं दृष्ट्वा व्याघ्रं च [illegible] षिको व्याघ्रतां नीतः [illegible]

1 [illegible]

यावदनेन मुनिना स्थातव्यं तावदिदं मे स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते इत्यालोच्य मूषिकस्तं मुनिं हन्तुं गतः । ततो मुनिना तज्ज्ञात्वा पुनर्मूषिको भव इत्युक्त्वा मूषिक एव कृतः । अतोऽहं ब्रवीमि—नीचः श्लाघ्यपदमित्यादि ॥ अपरं च । सुकरमिदमिति न मन्तव्यम् । शृणु ।

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान् ।
अतिलोभाद्बकः पश्चान्मृतः कर्कटकग्रहात् ॥ १५ ॥

चित्रवर्णः पृच्छति—कथमेतत् । मन्त्री कथयति—

कथा षष्ठी ।

अस्ति मालवदेशे पद्मगर्भनामधेयं सरः । तत्रैको वृद्धो बकः सामर्थ्यहीन उद्विग्नमिवात्मानं दर्शयित्वा स्थितः । स च केनचित्कुलीरेण दृष्टः पृष्टश्च—किमिति भवानत्राहारत्यागेन तिष्ठति । बकेनोक्तम्—मत्स्या मम जीवनहेतवः । ते कैवर्तैरागत्य व्यापादयितव्या इति वार्ता नगरोपान्ते मया श्रुता । अतो वर्तनाभावादेवास्मन्मरणमुपस्थितमिति ज्ञात्वाहारेऽप्यनादरः कृतः । ततो मत्स्यैरालोचितम्—इह समये तावदुपकारक एवायं लक्ष्यते तदयमेव यथाकर्तव्यं पृच्छ्यताम् । तथा चोक्तम्—

उपकर्त्रारिणा संधिर्न मित्रेणापकारिणा ।
उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥ १६ ॥

मत्स्या ऊचुः—भो बक कोऽत्र रक्षणोपायः । बको ब्रूते—अस्ति रक्षणोपायो जलाशयान्तराश्रयणम् । तत्राहमेकैकशो युष्मान्नयामि । मत्स्या आहुः—एवमस्तु । ततोऽसौ बकस्तान्मत्स्यानेकैकशो नीत्वा खादति । अनन्तरं कुलीरस्तमुवाच—भो बक मामपि तत्र नय । ततो बकोऽप्यपूर्वकुलीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान् । कुलीरोऽपि मत्स्य

कण्टकाकीर्णं तत्स्थलमालोक्याचिन्तयत्—हा हतोऽस्मि मन्दभाग्यः । भवतु । इदानीं समयोचितं व्यवहरिष्यामि यतः—

तावद्भयात्तु भेतव्यं यावद्भयमनागतम् ।
आगतं तु भयं वीक्ष्य प्रहर्तव्यमभीतवत् ॥ १७ ॥

अपरं च ।

अभियुक्तो यदा पश्येन्न किंचिद्गतिमात्मनः ।
युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥ १८ ॥

किंच ।

यत्रायुद्धे ध्रुवो नाशो युद्धे जीवितसंशयः ।
तं कालमेकं युद्धस्य प्रवदन्ति मनीषिणः ॥ १९ ॥

इत्यालोच्य कुलीरस्तस्य ग्रीवां चिच्छेद । स बकः पञ्चत्वं गतः । अतोऽहं ब्रवीमि—भक्षयित्वा बहून्मत्स्यान् इत्यादि । ततश्चित्रवर्णोऽवदत्—शृणु तावन्मन्त्रिन् मयैतदालोचितमस्ति । अत्रावस्थिते मेघवर्णेन राज्ञा यावन्ति वस्तूनि कर्पूरद्वीपस्योत्तमानि तावन्त्यस्माकमुपनेतव्यानि । तेनास्माभिर्महासुखेन विन्ध्याचले स्थातव्यम् । दूरदर्शी विहस्याह—देव

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति ।
स तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा ॥ २० ॥

राजाह—कथमेतत् । मन्त्री कथयति—

कथा सप्तमी ।

अस्ति देवीकोट्टनाम्नि नगरे देवशर्मा नाम ब्राह्मणः । तेन महाविषुवत्संक्रान्त्यां सक्तुपूर्णशराव एकः प्राप्तः । तमादायासौ कुम्भकारस्य भाण्डपूर्णमण्डपैकदेशे रौद्रेणाकुलितः सुप्तः । ततः

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१ मत्स्यकङ्कालाकीर्णम् इति वा पाठः । २ तावद्भयादिति [illegible] सम्पूर्णश्लोकेन । ३ यत्रायुद्धे इति श्लोकोऽयम् न विद्यते । ४ इयं सप्तमी क । एकस्मिन्पुस्तके न ।

... तं दृष्ट्वैकमात्मनाचिन्तयत् — यद्यहं सक्तुशरावं विक्रीय दश कपर्दकान्प्राप्स्यामि तदात्रैव तैः कपर्दकैर्घटशरावादिकमुपक्रीयानेकधा वृद्धैस्तद्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय विक्रीय लक्षसंख्यानि धनानि कृत्वा विवाहचतुष्टयं करिष्यामि । अनन्तरं तासु सपत्नीषु रूपयौवनवती या तस्यामधिकानुरागं करिष्यामि । सपत्न्यो यदा द्वन्द्वं करिष्यन्ति तदा कोपाकुलोऽहं ताः लगुडेन ताडयिष्यामि इत्यभिधाय लगुडः क्षिप्तः । तेन सक्तुशरावश्चूर्णितो भाण्डानि च बहूनि भग्नानि । ततस्तेन शब्देनागतेन कुम्भकारेण तथाविधानि भाण्डान्यवलोक्य ब्राह्मणस्तिरस्कृतो मण्डपाद्बहिष्कृतश्च । अतोऽहं ब्रवीमि — अनागतवतीं चिन्ताम् इत्यादि ॥ ततो राजा रहसि गृध्रमुवाच — तात यथा कर्तव्यं तथोपदिश । गृध्रो ब्रूते —

मदोद्धतस्य नृपतेः संकीर्णस्येव दन्तिनः ।
गच्छन्त्युन्मार्गयातस्य नेतारः खलु वाच्यताम् ॥ ११ ॥

शृणु देव किमस्माभिर्बलदर्पाद्दुर्गं भग्नम् न किंतु तव प्रतापाधिष्ठितेनोपायेन । राजाह — भवतामुपायेन । गृध्रो ब्रूते — यद्यस्मद्वचनं क्रियते तदा स्वदेशे गम्यताम् । अन्यथा वर्षाकाले प्राप्ते पुनर्विग्रहे सत्यस्माकं परभूमिष्ठानां स्वदेशगमनमपि दुर्लभं भविष्यति । सुखशोभार्थं संधाय गम्यताम् । दुर्गं भग्नं कीर्तिश्च लब्धैव । मम संमतं तावदेतत् । यतः ।

यो हि धर्मं पुरस्कृत्य हित्वा भर्तुः प्रियाप्रिये ।
अप्रियाण्याह तथ्यानि तेन राजा सहायवान् ॥ १२ ॥

अन्यच्च ।

सुहृद्बलं तथा राज्यमात्मानं कीर्तिमेव च ।
युधि संदेहदोलास्थं को हि कुर्यादबालिशः ॥ १३ ॥

अपरं च ।

संधिमिच्छेत्समेनापि संदिग्धो विजयो युधि ।
सुन्दोपसुन्दावन्योन्यं नष्टौ तुल्यबलौ न किम् ॥ २१ ॥

राजोवाच—कथमेतत् । मन्त्री कथयति—

कथा अष्टमी ।

पुरा दैत्यौ सहोदरौ सुन्दोपसुन्दनामानौ महता क्लेशेन त्रैलोक्यकामनया चिराच्चन्द्रशेखरमाराधितवन्तौ । ततस्तयोर्भगवान्परितुष्टः वरं वरयतम् इत्युवाच । अनन्तरं तयोः समधिष्ठितया सरस्वत्या तावन्यद्वक्तुकामावन्यदभिहितवन्तौ । यद्यावयोर्भगवान्परितुष्टस्तदा स्वप्रियां पार्वतीं परमेश्वरो ददातु । अथ भगवता क्रुद्धेन वरदानस्यावश्यकतया विचारमूढयोः पार्वती प्रदत्ता । ततस्तस्या रूपलावण्यलुब्धाभ्यां जगद्घातिभ्यां मनसोत्सुकाभ्यां पापतिमिराभ्यां ममेत्यन्योन्यकलहाभ्यां प्रमाणपुरुषः कश्चित्पृच्छ्यतामिति मतौ कृतायां स एव भट्टारको वृद्धद्विजरूपः समागत्य तत्रोपस्थितः । अनन्तरम् आवाभ्यामियं स्वबललब्धा कस्येयमावयोर्भवति इति ब्राह्मणमपृच्छताम् । ब्राह्मणो ब्रूते—

वर्णश्रेष्ठो द्विजः पूज्यः क्षत्रियो बलवानपि ।
धनधान्याधिको वैश्यः शूद्रस्तु द्विजसेवया ॥ २२ ॥

तद्युवां क्षत्रधर्मानुगौ । युद्ध एव युवयोर्नियमः । इत्यभिहिते सति साधूक्तमनेनेति कृत्वान्योन्यतुल्यवीर्यौ समकालमन्योन्यघातेन विनाशमुपगतौ । अतोऽहं ब्रवीमि—संधिमिच्छेत्समेनापि इत्यादि ॥ राजाह—तत्किं न पूर्वमेवैतदुपदिष्टं भवद्भिः । मन्त्री ब्रूते—मद्वचनं किमवसानपर्यन्तं श्रुतं भवद्भिः । तदापि मम संमत्या नायं विग्रहारम्भः । तत्साधुगुणयुक्तोऽयं हिरण्यगर्भो न विग्राह्यः । तथा चोक्तम्—

सत्यार्यौ धार्मिकोऽनार्यो भ्रातृसंघातवान्बली ।
अनेकयुद्धविजयी संधेयाः सप्त कीर्तिताः ॥ २३ ॥

प्राणबाधे ऽपि [illegible] नार्थत्वमर्थितम् ॥ २७ ॥
धार्मिकत्वाभियुक्तस्य सर्वे एव हि [illegible] ।
[illegible] दुःशीलो ऽपि धार्मिकः ॥ २८ ॥
संधेः कार्यो ऽप्यनार्येण विनाशे समुपस्थिते ।
विना तस्याश्रयेणार्यः कुर्यान्न कालयापनम् ॥ २९ ॥
संहतत्वाद्यथा [illegible]

बालिना सह योत्स्यामीति नास्ति निदर्शनम् ।
प्रतिघातं न हि प्राज्ञः कदाचिदुपसर्पति ॥ ३१ ॥
अमदम्भैः सुतस्यैव [illegible] सर्वत्र सर्वदा ।
अनेकयुद्धजयिनः प्रतापादेव [illegible] ॥ ३२ ॥
अनेकयुद्धविजयी संधानं यस्य गच्छति ।
तत्प्रतापेन तस्याशु [illegible] शत्रवः ॥ ३३ ॥
तत्र

ऽब्रवत्—भगिनि [illegible] । [illegible] च
मिच्छसि । राजा चक्रवाकं पृष्टवान्—[illegible] क-
ति । तान्श्रोतुमिच्छामि । [illegible] देव कथयामि ।

बालो वृद्धो
दीर्घरोगी [illegible]
विरक्तसहायैश्चैव विषयेष्वतिसक्तिमान् ।
[illegible] ॥ २४ ॥
[illegible]
[illegible] ॥ २५ ॥
अदेशस्थो [illegible]
[illegible] [illegible]
[illegible] ।

ेः कृपया अमी ॥ १७ ॥
[illegible] न [illegible] विमृ[illegible] [illegible] ।
[illegible] शिरं [illegible] [illegible] ॥ १८ ॥
[illegible] लोको [illegible] ।
[illegible] शक्तो न [illegible] ॥ १९ ॥
[illegible] दीर्घामयस्तथा ।
[illegible] ॥ १० ॥
[illegible] सर्व[illegible]
न एकेन [illegible] [illegible] ॥ ११ ॥
[illegible] ।
तथैव [illegible] तैर्विमुच्यते ॥ १२ ॥
[illegible] ।
[illegible] निहन्यते ॥ १३ ॥
[illegible] ।
[illegible] ॥ १४ ॥
अने[illegible] भवति [illegible] ।
[illegible] स्थित[illegible] कार्यतः स उपेक्ष्यते ॥ १५ ॥
[illegible] ।
[illegible] ॥ १६ ॥
[illegible] हि [illegible] ।
[illegible] आत्मानमपि [illegible] ॥ १७ ॥
[illegible] नैव स्वयमेव [illegible] ।
[illegible] वोढुं शक्तिर्न [illegible] ॥ १८ ॥
[illegible] रिपुणा [illegible]
[illegible]
[illegible] ।

[illegible]

यथैव गच्छति पथा तेनैवाशु विपद्यते ॥ १० ॥

अकालसैन्ययुक्तस्तु हन्यते कालवेदिना ।
कौशिकेन हतज्योतिर्निशीथ इव वायसः ॥ ११ ॥

सत्यधर्मव्यपेतेन संदध्यान्न कदाचन ।
स संधितोऽप्यसाधुत्वादचिराद्याति विक्रियाम् ॥ १२ ॥

अपरमपि कथयामि । संधिविग्रहयानासनसंश्रयद्वैधीभावाः षाड्गुण्यम् । कर्मणामारम्भोपायः पुरुषद्रव्यसंपद्देशकालविभागो विनिपातप्रतीकारः कार्यसिद्धिश्च पञ्चाङ्गो मन्त्रः । सामदानभेददण्डाश्चत्वार उपायाः । उत्साहशक्तिर्मन्त्रशक्तिः प्रभुशक्तिश्चेति शक्तित्रयम् । एतत्सर्वमालोच्य नित्यं विजिगीषवो भवन्ति महान्तः ।

या हि प्राणपरित्यागमूल्येनापि न लभ्यते ।
सा श्रीर्नीतिविदं पश्य चञ्चलापि प्रधावति ॥ १३ ॥

तथा चोक्तम्—

वित्तं सदा यस्य समं विभक्तं
रः संवृतश्च मन्त्रः ।
न चाप्रियं प्राणिषु यो ब्रवीति
स सागरान्तां पृथिवीं प्रशास्ति ॥ १४ ॥

किंतु देव यद्यपि महामन्त्रिणा गृध्रेण संधानमुपन्यस्तं तथापि तेन राज्ञा संप्रति भूतजयदर्पान्न मन्तव्यम् । देव एवं क्रियताम् । सिंहलद्वीपस्य महाबलो नाम सारसो राजास्मन्मित्रं जम्बुद्वीपे कोपं जनयतु । यतः ।

सुगुप्तिमाधाय सुसंहतेन
बलेन वीरो विचरन्नरातिम् ।
संतापयेद्येन समं सुतप्त-
स्तप्तेन संधानमुपैति तप्तः ॥

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१ कूटकथायां इ० पा० । २ [illegible]

राज्ञा एवमस्तु इति निगद्य विचित्रनामा बकः मुखमलेपं कृत्वा सिंहलद्वीपं प्रस्थितः ।

अथ प्रणिधिरागत्योवाच—देव श्रूयतां तत्रत्यप्रस्तावः । एवं तत्र गृध्रेणोक्तम्—देव यन्मेघवर्णस्तत्र चिरमुषितः स वेत्ति किं संधेयगुणयुक्तो हिरण्यगर्भो न वा इति । ततोऽसौ राज्ञा समाहूय पृष्टः—वायस कीदृशोऽसौ हिरण्यगर्भः । चक्रवाको मन्त्री वा कीदृशः । वायस उवाच—देव हिरण्यगर्भो राजा युधिष्ठिरसमो महाशयः । चक्रवाकसमो मन्त्री न क्वाप्यवलोक्यते । राजाह—यद्येवं तदा कथमसौ त्वया वञ्चितः । विहस्य मेघवर्णः प्राह—देव ।

विश्वासप्रतिपन्नानां वञ्चने का विदग्धता ।
अङ्कमारुह्य सुप्तं हि हत्वा किं नाम पौरुषम् ॥ ५६ ॥

शृणु देव तेन मन्त्रिणाहं प्रथमदर्शन एव ज्ञातः । किंतु महाशयोऽसौ राजा । तेन मया विप्रलब्धः ॥ तथा चोक्तम्—

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।
स तथा वञ्च्यते धूर्तैर्ब्राह्मणश्छागतो यथा ॥ ५७ ॥

राजोवाच—कथमेतत् । मेघवर्णः कथयति—

कथा नवमी ।

अस्ति गौतमस्यारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च यज्ञार्थं ग्रामान्तराच्छागमुपक्रीय स्कन्धे नीत्वा गच्छन्धूर्तत्रयेणावलोकितः । ततस्ते धूर्ता यद्येष छागः केनाप्युपायेन लभ्यते तदा मतिप्रकर्षो भवतीति समालोच्य वृक्षत्रयतले क्रोशान्तरेण तस्य ब्राह्मणस्यागमनं प्रतीक्ष्य पथि स्थिताः । तत्रैकेन धूर्तेन गच्छन्स ब्राह्मणोऽभिहितः—भो ब्राह्मण किमिति कुक्कुरः स्कन्धेनोह्यते । विप्रेणोक्तम्—नायं श्वा किंतु यज्ञच्छागः । अथानन्तरस्थितेनान्येन धूर्तेन तथैवोक्तम् । तदाकर्ण्य ब्राह्मणश्छागं भूमौ निधाय मुहुर्निरीक्ष्य पुनः स्कन्धे कृत्वा दोलायमानमतिश्चलितः । यतः ।

निर्दोषोऽपि ....

मित्रामित्रमध्यस्थो म्रियते चित्रकर्णवत् ॥ ९८ ॥

राजाह—कथमेतत् । स कथयति—

कथा दशमी ।

अस्ति कस्मिंश्चिद्वनोद्देशे मदोत्कटो नाम सिंहः । तस्य सेवकास्त्रयः काको व्याघ्रो जम्बुकश्च । अथ तैर्भ्रमद्भिः सार्थभ्रष्टः कश्चिदुष्ट्रो दृष्टः पृष्टश्च—कुतो भवानागतः । स चात्मवृत्तान्तमकथयत् । ततस्तैर्नीत्वा सिंहेऽसौ समर्पितः । तेनाभयवाचं दत्त्वा चित्रकर्ण इति नाम कृत्वा स्थापितः । अथ कदाचित्सिंहस्य शरीरवैकल्याद्भूरिवृष्टिकारणाच्चाहारमलभमानास्ते व्यग्रा बभूवुः । ततस्तैरालोचितम्—चित्रकर्णमेव यथा स्वामी व्यापादयति तथानुष्ठीयताम् । किमनेन कण्टकभुजा । व्याघ्र उवाच—स्वामिनाभयवाचं दत्त्वानुगृहीतस्तत्कथमेवं संभवति । काको ब्रूते—इह समये परिक्षीणः स्वामी पापमपि करिष्यति यतः ।

त्यजेत्क्षुधार्ता महिला स्वपुत्रं
खादेत्क्षुधार्ता भुजगी स्वमण्डम् ।
बुभुक्षितः किं न करोति पापं
क्षीणा नरा निष्करुणा भवन्ति ॥ ९९ ॥

अन्यच्च ।

मत्तः प्रमत्तश्चोन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः ।
लुब्धो भीरुस्त्वरायुक्तः कामुकश्च न धर्मवित् ॥ १०० ॥

इति संचिन्त्य सर्वे सिंहान्तिकं जग्मुः । सिंहेनोक्तम्—आहारार्थं किंचित्प्राप्तम् । तैरुक्तम्—देव यत्नादपि न प्राप्तं किंचित् । सिंहेनोक्तम्—कोऽधुना जीवनोपायः । काको वदति—देव स्वाधीनाहारपरित्यागात्सर्वनाशोऽयमुपस्थितः । सिंहेनोक्तम्—अत्राहारः कः स्वाधीनः । काकः कर्णे कथयति—चित्रकर्ण

र्णे हते। सिंहो ब्रूते — स्पृष्ट्वा कर्णौ स्पृशति। अभयवाचं दत्त्वा [illegible] संभवति। तथा च।

न भूप्रदानं न सुवर्णदानं
न गोप्रदानं न तथान्नदानम्।
यथा वदन्तीह महाप्रदानं
सर्वेषु दानेष्वभयप्रदानम्॥ ५०॥

अन्यच्च।

सर्वकामसमृद्धस्य अश्वमेधस्य यत्फलम्।
तत्फलं लभते सम्यग्रक्षिते शरणागते॥ ५१॥

काको ब्रूते — नासौ स्वामिना व्यापादयितव्यः। किन्त्वस्माभिरेव तथा कर्तव्यं यथासौ स्वदेहदानमङ्गीकरोति। सिंहस्तच्छ्रुत्वा तूष्णीं स्थितः। ततोऽसौ लब्धावकाशः कूटं कृत्वा सर्वानादाय सिंहान्तिकं गतः। अथ काकेनोक्तम् — देव यत्नादप्याहारो न प्राप्तः। अनेकोपवासखिन्नः स्वामी। तदिदानीं मदीयमांसमुपभुज्यताम्। यतः।

स्वामिमूला भवन्त्येव सर्वाः प्रकृतयः खलु।
समूलेष्वपि वृक्षेषु प्रयत्नः सफलो नृणाम्॥ ५२॥

सिंहेनोक्तम् — वरं प्राणपरित्यागो न पुनरीदृशि कर्मणि प्रवृत्तिः। जम्बुकेनापि तथोक्तम्। ततः सिंहेनोक्तम् — मैवम्। अथ व्याघ्रेणोक्तम् — मद्देहेन जीवतु स्वामी। सिंहेनोक्तम् — न कदाचिदेवमुचितम्। अथ चित्रकर्णोऽपि जातविश्वासस्तथैवात्मदानमाह। ततस्तद्वचनात्तेन व्याघ्रेण कुक्षिं विदार्य व्यापादितः सर्वैर्भक्षितः। अतोऽहं ब्रवीमि — बुद्धिमाननुजीविभिरित्यादि॥ ततस्तृतीयधूर्तवचनं श्रुत्वा स्वमतिविभ्रमं निश्चित्य छागं त्यक्त्वा ब्राह्मणः स्नात्वा गृहं ययौ। स छागस्तैर्धूर्तैर्नीत्वा भक्षितः। अतोऽहं ब्रवीमि — आत्मौपम्येन-

---

[illegible] इति नास्ति पाठान्तरम्।

यो नवि इत्यादि । [illegible] मया चिरमुषितम् । कथं वा तेषां [illegible] देव स्वामिकार्यार्थिना [illegible] किं न क्रियते पश्य —

लोको वहति किं राजन्न मूर्ध्ना दग्धुमिन्धनम् ।
क्षालयत्यपि वृक्षाङ्घ्रिं नदीवेगो निकृन्तति ॥ ५२ ॥

तथा चोक्तम् —

स्कन्धेनापि वहेच्छत्रुं कार्यमासाद्य बुद्धिमान् ।
यथा वृद्धेन सर्पेण मण्डूका विनिपातिताः ॥ ५३ ॥

राजाह — कथमेतत् । मेघवर्णः कथयति —

कथा ९

अस्ति जीर्णोद्याने मन्दविषो नाम सर्पः । सोऽतिजीर्णतयाहारमप्यन्वेष्टुमक्षमः सरस्तीरे पतित्वा स्थितः । ततो दूरादेव केनचिन्मण्डूकेन दृष्टः । पृष्टश्च — किमिति त्वमाहारं नान्विष्यसि । सर्पोऽवदत् — गच्छ भद्र मम मन्दभाग्यस्य प्रश्नेन किम् । ततः संजातकौतुकः स च भेकः सर्वथा कथ्यतामित्याह । सर्पोऽप्याह — भद्र ब्रह्मपुरवासिनः श्रोत्रियस्य कौण्डिन्यस्य पुत्रो विंशतिवर्षदेशीयः सर्वगुणसम्पन्नो दुर्दैवान्मया नृशंसस्वभावाद्दष्टः । तं सुशीलनामानं पुत्रमालोक्य मूर्छितः कौण्डिन्यः पृथिव्यां लुलोठ । अनन्तरं ब्रह्मपुरवासिनः सर्वे बान्धवास्तत्रागत्योपविष्टाः । तथा चोक्तम् —

उत्सवे व्यसने युद्धे दुर्भिक्षे राष्ट्रविप्लवे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥ ५४ ॥

तत्र कपिलो नाम स्नातकोऽवदत् — अरे कौण्डिन्य मूढोऽसि येनैवं विलपसि । शृणु —

[illegible]

---

1 [illegible] । इति पाठान्तरम् [illegible]

[illegible] गताः पृथिवीपालाः ससैन्यबलवाहनाः ॥ [illegible]

काया [illegible]

[illegible] सर्वभूतानि [illegible] ॥

[illegible]

[illegible] कितिनि [illegible] ॥

आसन्नतरतामेति मृत्युर्जन्तोर्दिने दिने [illegible]

[illegible] ॥

अनित्यं यौवनं रूपं जीवितं [illegible]

ऐश्वर्यं प्रियसंवासो मुह्येत्तत्र न पण्डितः [illegible] ॥

यथा काष्ठं च काष्ठं च समेयातां [illegible]

समेत्य च व्यपेयातां तद्वद्भूतसमागमः [illegible] ॥

यथा हि पथिकः कश्चिच्छायामाश्रित्य तिष्ठति ।

विश्रम्य च पुनर्गच्छेत्तद्वद्भूतसमागमः [illegible]

अन्यच्च ।

[illegible] जीवितमनुमाति [illegible]

[illegible] जन्मुः [illegible] ।

[illegible] निमज्जन्ती इहैव शोकार्णवे [illegible] ॥

नार्यं [illegible] लभ्यते येन केनचित् [illegible]

अपि लोके शरीरेण [illegible]

[illegible] ।

[illegible] हि [illegible] संभूतस्य [illegible]

[illegible] जन्म [illegible]

आपातरमणीयानां संयोगानां [illegible]

[illegible] ॥

व्रजन्ति न निवर्तन्ते स्रोतांसि सरितां यथा ।
आयुरादाय मर्त्यानां तथा रात्र्यहनी सदा ॥ ७९ ॥
सुखास्वादपरो यस्तु संसारे सत्समागमः ।
स वियोगावसानत्वाद्दुःखानां धुरि युज्यते ॥ ८० ॥
अत एव हि नेच्छन्ति साधवः सत्समागमम् ।
यद्वियोगासिलूनस्य मनसो नास्ति भेषजम् ॥ ८१ ॥
सुकृतान्यपि कर्माणि राजभिः सगरादिभिः ।
अथ तान्येव कर्माणि ते चापि प्रलयं गताः ॥ ८२ ॥

संचिन्त्य संचिन्त्य तमुग्रदण्डं
मृत्युं मनुष्यस्य विचक्षणस्य ।
वर्षाम्बुसिक्ता इव चर्मबन्धाः
सर्वे प्रयत्नाः शिथिलीभवन्ति ॥ ८३ ॥
यामेव रात्रिं प्रथमामुपैति
गर्भे निवासं नरवीर लोकः ।
ततः प्रभृत्यस्खलितप्रयाणः
स प्रत्यहं मृत्युसमीपमेति ॥ ८४ ॥

अतः संसारं विचारयतां शोकोऽयमज्ञानस्य प्रपञ्चः पश्य ।
अज्ञानं कारणं न स्याद्वियोगो यदि कारणम् ।
शोको दिनेषु गच्छत्सु वर्धतामपयाति किम् ॥ ८५ ॥
तदत्रात्मानमनुसंधेहि । शोकचर्चां परिहर । यतः ।
अकाण्डपातजातानामार्द्राणां मर्मभेदिनाम् ।
गाढशोकप्रहाराणामचिन्तैव महौषधम् ॥ ८६ ॥
ततस्तद्वचनं निशम्य प्रबुद्ध इव कौण्डिन्य उत्थायाब्रवीत्— तदलमिदानीं गृहनरकवासेन । वनमेव गच्छामि । कपिलः पुनराह—

वनेऽपि दोषाः प्रभवन्ति रागिणां

गृहेऽपि पञ्चेन्द्रियनिग्रहस्तपः ।
अकुत्सिते कर्मणि यः प्रवर्तते
निवृत्तरागस्य गृहं तपोवनम् ॥ ८७ ॥

यतः ।

दुःखितोऽपि चरेद्धर्मं यत्र कुत्राश्रमे रतः ।
समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥ ८८ ॥

उक्तं च ।

वृत्त्यर्थं भोजनं येषां संतानार्थं च मैथुनम् ।
वाक्सत्यवचनार्थाय दुर्गाण्यपि तरन्ति ते ॥ ८९ ॥

तथा हि ।

आत्मा नदी संयमपुण्यतीर्था
सत्योदका शीलतटा दयोर्मिः ।
तत्राभिषेकं कुरु पाण्डुपुत्र
न वारिणा शुध्यति चान्तरात्मा ॥ ९० ॥

विशेषतश्च ।

जन्ममृत्युजराव्याधिवेदनाभिरुपद्रुतम् ।
संसारमिममुत्पन्नमसारं त्यजतः सुखम् ॥ ९१ ॥

यतः ।

दुःखमेवास्ति न सुखं यस्मात्तदुपलक्ष्यते ।
दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ॥ ९२ ॥

कौण्डिन्यो ब्रूते—एवमेव । ततोऽहं तेन शोकाकुलेन ब्राह्मणेन शप्तः—यदद्यारभ्य मण्डूकानां वाहनं भविष्यसीति । कपिलो ब्रूते—संप्रत्युपदेशासहिष्णुर्भवान् । शोकाविष्टं ते हृदयम् । तथापि कार्यं शृणु ।

सङ्गः सर्वात्मना त्याज्यः स चेत्त्यक्तुं न शक्यते ।
स सद्भिः सह कर्तव्यः सतां सङ्गो हि भेषजम् ॥ ९३ ॥

अन्यच्च ।

... शेषः ... तु न शाम्यति ।
... यो ... कर्तव्यः ... हि भेषजम् ॥ १४ ॥

... स कौण्डिन्यः ... कपिलोपदेशात्प्रशान्तशोकानल ... दण्डग्रहणं कृतवान् । अतो ब्राह्मणशापान्मण्डूका- ... अनन्तरं तेन मण्डूकेन ... मण्डूकनाथस्य ... तत्कथितम् । ततोऽसावागत्य मण्डूकनाथ- ... सर्पस्य पृष्ठमारूढवान् । स च सर्पस्तं पृष्ठे ... चित्रपद- ... भ्राम ... मण्डूकनाथोऽवदत्— ... सर्पो ब्रूते—देव आहारविरहादसम- र्थोऽस्मि । मण्डूकनाथोऽवदत्—अस्मदाज्ञया मण्डूकान्भक्षय । ततः गृहीतोऽयं महाप्रसाद इत्युक्त्वा क्रमशो मण्डूकान्भक्षि- तवान् । अथ निर्मण्डूकं सरो विलोक्य मण्डूकनाथोऽपि तेन ... अतोऽहं ब्रवीमि—स्कन्धेनापि वहेच्छत्रून् ... ॥ ... वृत्तान्तकथनम् । सर्वथा संधेयोऽयं ... राजा संधीयतामिति मे मतिः । राजोवाच—कोऽयं ... निश्चयः यतो ... सेवया ... ।

... जम्बुद्वीपादागत्य शुकोऽवदत्—देव सिंहलद्वीपस्य ... राजा संप्रति जम्बुद्वीप ... । राजा सभं ... ब्रूते—किं किम् शुकः पूर्वोक्तं कथयति ... सर्वज्ञ साधु साधु । राजा ... तावदयम् । मत्वा ... अपि ...

... कृतेव ... ।
... नो महत् ॥ १७ ॥

...

एकदा ... ।

सदर्पोऽप्युरगः कीटैरपि नाश्यते ध्रुवम् ॥ १६ ॥

देव किमिति विना संधानं प्रयाणमस्ति । यतस्तदास्मत्पश्चात्प्रकोपोऽनेन कर्तव्यः । अपरं च ।

योऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।
स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥ १७ ॥

राजाह—कथमेतत् । दूरदर्शी कथयति—

कथा द्वादशी ।

अस्त्युज्जयिन्यां माधवो नाम विप्रः । तस्य ब्राह्मणी प्रसूता बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणाय राज्ञः पार्वणश्राद्धं दातुमाह्वानमागतम् । तच्छ्रुत्वा ब्राह्मणः सहजदारिद्र्यादचिन्तयत्—यदि सत्वरं न गच्छामि तदान्यः कश्चिच्छ्रुत्वा श्राद्धं ग्रहीष्यति । यतः ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥ १८ ॥

किंतु बालस्यात्र रक्षको नास्ति । तत्किं करोमि । यातु चिरकालपालितमिमं नकुलं पुत्रनिर्विशेषं बालकरक्षायां व्यवस्थाप्य गच्छामि । तथा कृत्वा गतः । ततस्तेन नकुलेन बालकसमीपमागच्छन्कृष्णसर्पो दृष्ट्वा व्यापाद्य कोपात्खण्डं खण्डं कृत्वा खादितः । ततोऽसौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुखपादः सत्वरमुपागम्य तच्चरणयोर्लुलोठ । ततः स विप्रस्तथाविधं तं दृष्ट्वा बालकोऽनेन खादित इत्यवधार्य नकुलं व्यापादितवान् । अनन्तरं यावदुपसृत्यापत्यं पश्यति ब्राह्मणस्तावद्बालकः सुस्थः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकारकं नकुलं निरीक्ष्य भावितचेताः स परं विषादमगमत् । अतोऽहं ब्रवीमि—योऽर्थतत्त्वमविज्ञायेत्यादि ॥

अपरं च ।

कामः क्रोधस्तथा मोहो लोभो मानो मदस्तथा ।

स्वगुणमुत्कृष्टेष्वमार्गमत्यक्ते सुखी नरः ॥ ९९ ॥

राजाह—मन्त्रिन् एष ते निश्चयः। मन्त्री ब्रूते—एवमेव। यतः।

स्मृतिश्च परमार्थेषु वितर्को ज्ञाननिश्चयः।
दृढता मन्त्रगुप्तिश्च मन्त्रिणः परमो गुणः ॥ १०० ॥

तथा च।

सहसा विदधीत न क्रिया-
मविवेकः परमापदां पदम्।
वृणुते हि विमृश्यकारिणं
गुणलुब्धाः स्वयमेव संपदः ॥ १०१ ॥

तद्देव यदीदानीमस्मद्वचनं क्रियते तदा संधाय गम्यताम्। यतः-

यद्यप्युपायाश्चत्वारो निर्दिष्टाः साध्यसाधने।
संख्यामात्रं फलं तेषां सिद्धिः साम्नि व्यवस्थिता ॥ १०२ ॥

राजाह—कथमेवं संभवति। मन्त्री ब्रूते—देव सत्वरं भविष्यति यतः।

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।
ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥ १० ॥

विशेषतश्चायं धर्मज्ञो राजा सर्वज्ञो मन्त्री च। ज्ञातमेतन्मया पूर्वं मेघवर्णवचनात्तत्कृतकार्यसंदर्शनाच्च। यतः।

कर्मानुमेयाः सर्वत्र परोक्षगुणवृत्तयः।
तस्मात्परोक्षवृत्तीनां फलैः कर्मानुभाव्यते ॥ १०४ ॥

राजाह—अलमुत्तरोत्तरेण। यथाभिप्रेतमनुष्ठीयताम्। एतन्मन्त्रयित्वा गृध्रो महामन्त्री तत्र यथार्हं कर्तव्यम् इत्युक्त्वा दुर्गाभ्यन्तरं चलितः। ततः प्रणिधिबकेनागत्य राज्ञो हिरण्यग

१ सत्वरः स भवतीति पाठान्तरम्। २ [illegible] 'मूढ [illegible] मेवो दुःसंधानः दुर्जनो भवति। मूढस्य [illegible] संबंधः' इति।
३ कर्म विभाव्यते इति पाठान्तरम्।

स्य निवेदितम्—देव संधिं कर्तुं महामन्त्री गृध्रोऽस्मत्समीपमागच्छति । राजहंसो ब्रूते—प्रणिधे पुनः संधिना केनचिदागन्तव्यम् । सर्वज्ञो विहस्याह—देव न शङ्कास्पदमेतत् यतोऽसौ महाशयो दूरदर्शी । अथवा स्थितिरियं मन्दमतीनाम् कदाचिच्छङ्कैव न क्रियते । कदाचित्सर्वत्र शङ्का । तथा हि ।

सरसि बहुशस्ताराच्छायेक्षणात्परिवञ्चितः
कुमुदविटपान्वेषी हंसो निशास्वविचक्षणः ।
न दशति पुनस्ताराशङ्की दिवापि सितोत्पलं
कुहकचकितो लोकः सत्येऽप्यपायमपेक्षते ॥ १०५ ॥

'दुर्जनदूषितमनसः सुजनेष्वपि नास्ति विश्वासः ।
बालः पायसदग्धः दध्यपि फूत्कृत्य भक्षयति' ॥ १०६ ॥

तद्देव यथाशक्ति तत्पूजार्थं रत्नोपहारादिसामग्री सुसज्जीक्रियताम् । तथानुष्ठिते सति स गृध्रो मन्त्री दुर्गद्वाराच्चक्रवाकेणोपगम्य सत्कृत्यानीय राजदर्शनं कारितो दत्तासने चोपविष्टः । चक्रवाक उवाच—युष्मदायत्तं सर्वम् । स्वेच्छयोपभुज्यतामिदं राज्यम् । राजहंसो ब्रूते—एवमेव । दूरदर्शी कथयति—एवमेवैतत् । किंत्विदानीं बहुप्रपञ्चवचनं निष्प्रयोजनम् । यतः—

लुब्धमर्थेन गृह्णीयात्स्तब्धमञ्जलिकर्मणा ।
मूर्खं छन्दानुरोधेन याथातथ्येन पण्डितम् ॥ १०७ ॥

अन्यच्च ।

सद्भावेन हरेन्मित्रं संभ्रमेण तु बान्धवान् ।
स्त्रीभृत्यौ दानमानाभ्यां दाक्षिण्येनेतराञ्जनान् ॥ १०८ ॥

तदिदानीं संधाय गम्यताम् । महाप्रतापश्चित्रवर्णो राजा । चक्रवाको ब्रूते—यथा संधानं कार्यं तदप्युच्यताम् । राजहंसो ब्रूते—कति प्रकाराः संधीनां संभवन्ति । गृध्रो ब्रूते—क

१ न दहितो न्यचावलोक ।

। अथ तत्र ।

बलीयसाभियुक्तस्तु नृपो नान्यप्रतिक्रियः ।
आपन्नः संधिमन्विच्छेत्कुर्वाणः कालयापनम् ॥ १०९ ॥
कपाल उपहारश्च संतानः संगतस्तथा ।
उपन्यासः प्रतीकारः संयोगः पुरुषान्तरः ॥ ११० ॥
अदृष्टनर आदिष्ट आत्मादिष्ट उपग्रहः ।
परिक्रयस्तथोच्छिन्नस्तथा च परभूषणः ॥ १११ ॥
स्कन्धोपनेयः संधिश्च षोडशैते प्रकीर्तिताः ।
इति षोडशकं प्राहुः संधिं संधिविचक्षणाः ॥ ११२ ॥
कपालसंधिर्विज्ञेयः केवलं समसंधिकः ।
संप्रदानाद्भवति य उपहारः स उच्यते ॥ ११३ ॥
संतानसंधिर्विज्ञेयो दारिकादानपूर्वकः ।
सद्भिस्तु संगतः संधिर्मैत्रीपूर्व उदाहृतः ॥ ११४ ॥
यावदायुःप्रमाणस्तु समानार्थप्रयोजनः ।
संपत्तौ वा विपत्तौ वा कारणैर्यो न भिद्यते ॥ ११५ ॥
संगतः संधिरेवायं प्रकृष्टत्वात्सुवर्णवत् ।
तथान्यैः संधिकुशलैरुपन्यास उदाहृतः ११६ ॥
आत्मकार्यस्य सिद्धिं तु समुद्दिश्य क्रियेत यः ।
स उपन्यासकुशलैरुपन्यास उदाहृतः ॥ ११७ ॥
मयास्योपकृतं पूर्वं ममाप्येष करिष्यति ।
इति यः क्रियते संधिः प्रतीकारः स उच्यते ॥ ११८ ॥
उपकारं करोम्यस्य ममाप्येष करिष्यति ।
अयं चापि प्रतीकारो रामसुग्रीवयोरिव ॥ ११९ ॥
एकार्थां सम्यगुद्दिश्य क्रियां यत्र हि गच्छति ।
सुसंहितप्रमाणस्तु स च संयोग उच्यते ॥ १२० ॥

१ सद्भिः संगतसंधिस्तु' इति पाठान्तरं सम्यक् । २ अन्यानेकार्थसिद्धि इति वा पाठः ।

आवयोर्योधमुख्यैस्तु मदर्थः साध्यतामिति ।
यस्मिन्पणस्तु क्रियते स संधिः पुरुषान्तरः ॥ २१ ॥
त्वयैकेन मदीयोऽर्थः संप्रसाध्यस्त्वसाविति ।
यत्र शत्रुः पणं कुर्यात्सोऽदृष्टपुरुषः स्मृतः ॥ २२ ॥
यत्र भूम्येकदेशेन पणेन रिपुरूर्जितः ।
संधीयते संधिविद्भिः स चादिष्ट उदाहृतः ॥ २३ ॥
स्वसैन्येन तु संधानमात्मादिष्ट उदाहृतः ।
क्रियते प्राणरक्षार्थं सर्वदानादुपग्रहः ॥ २४ ॥
कोशांशेनार्धकोशेन सर्वकोशेन वा पुनः ।
शिष्टस्य प्रतिरक्षार्थं परिक्रय उदाहृतः ॥ २५ ॥
भुवां सारवतीनां तु दानादुच्छिन्न उच्यते ।
भूम्युत्थफलदानेन सर्वेण परदूषणः ॥ २६ ॥
परिच्छिन्नं फलं यत्र प्रतिस्कन्धेन दीयते ।
स्कन्धोपनेयं तं प्राहुः संधिं संधिविचक्षणाः ॥ २७ ॥
परस्परोपकारस्तु मैत्रीसंबन्धकस्तथा ।
उपहारश्च विज्ञेयाश्चत्वारश्चैव संधयः ॥ २८ ॥
एक एवोपहारस्तु संधिरेव मतो मम ।
उपहारविभेदास्तु सर्वे मैत्रविवर्जिताः ॥ २९ ॥
अभियोक्ता बलीयस्त्वादलब्ध्वा न निवर्तते ।
उपहारादृते तस्मात्संधिरन्यो न विद्यते ॥ ३० ॥

राजाह—

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ ३१ ॥

अपरं च ।

मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।
आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः ॥ ३२ ॥

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१ कुनाशेनापि कुप्येन सर्वकुप्येन वा पुनः । कोषसंरक्ष०, इतिपाठान्तरम् । २ मैत्रसंबन्धक इति पाठोऽपरः । ३ अयमित्यादिश्लोकद्वयं कुत्रचित्पुस्तके पठ्यते ।

[illegible] भवन्तौ मध्यस्थः प्रणिधाय । सम्यगाकार्य यथाकार्यमुपदिश्यताम् । मन्त्री ब्रूते—आः किमेवमुच्यते ।

[illegible] श्वो वा विनाशिने ।
को हि नाम शरीराय धर्मापेतं समाचरेत् ॥ २६ ॥

जलान्तश्चन्द्रचपलं जीवितं खलु देहिनाम् ।
तथाविधमिति ज्ञात्वा शश्वत्कल्याणमाचरेत् ॥ २७ ॥

मृगतृष्णासमं वीक्ष्य संसारं क्षणभङ्गुरम् ।
सज्जनैः संगतं कुर्याद्धर्माय च सुखाय च ॥ २८ ॥

तन्मम संमतेन तदेव क्रियताम् । यतः ।

अश्वमेधसहस्राणि सत्यं च तुलया धृतम् ।
अश्वमेधसहस्राद्धि सत्यमेवातिरिच्यते ॥ २९ ॥

अतः सत्याभिधानदिव्यपुरःसरमनयोर्भूपालयोः काञ्चनाभिधानसंधिर्विधीयताम् । सर्वज्ञो ब्रूते—एवमस्तु । ततो राजहंसेन राज्ञा वस्त्रालंकारोपहारैः स मन्त्री दूरदर्शी पूजितः प्रहृष्टमनाश्चक्रवाकं गृहीत्वा राज्ञो मयूरस्य संनिधानं गतः । तत्र चित्रवर्णेन राज्ञा सर्वज्ञो गृध्रवचनाद्बहुमानदानपुरःसरं संभाषितस्तथाविधं संधिं स्वीकृत्य राजहंससमीपं प्रस्थापितः । दूरदर्शी ब्रूते—देव सिद्धं नः समीहितम् । इदानीं स्वस्थानमेव विन्ध्याचलं व्यावृत्य प्रतिगम्यताम् । अथ सर्वे स्वस्थानं प्राप्य मनोऽभिलषितं फलमनुभवन्तीति ।

विष्णुशर्मणोक्तम्—अपरं किं कथयामि । कथ्यताम् । राजपुत्रा ऊचुः—तव प्रसादाद्राज्यव्यवहाराङ्गं ज्ञातम् । ततः सुखिनो भूता वयम् । विष्णुशर्मोवाच—यद्यप्येवं तथाप्यपरमपीदमस्तु—

संधिः सर्वमहीभुजां विजयिनामस्तु प्रमोदः सदा
सन्तः सन्तु निरापदः सुकृतिनां कीर्तिश्चिरं वर्धताम् ।

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१ [illegible] इति पाठभेदः ।

नीतिर्वारविलासिनीव सततं वक्षःस्थले संस्थिता
वक्त्रं चुम्बतु मन्त्रिणामहरहर्भूयान्महानुत्सवः ॥ [illegible] ॥

अन्यच्चास्तु ।

प्रालेयाद्रेः सुतायाः प्रणयनिवसतिश्चन्द्रमौलिः स याव-
द्यावल्लक्ष्मीर्मुरारेर्जलद इव तडिन्मानसे विस्फुरन्ती ।
यावत्स्वर्णाचलोऽयं दवदहनसमो यस्य सूर्यः स्फुलिङ्ग-
स्तावन्नारायणेन प्रचरतु रचितः संग्रहोऽयं कथानाम् ॥ २८ ॥

अपरं च ।

श्रीमान्धवलचन्द्रोऽसौ जीयान्माण्डलिको रिपून् ।
येनायं संग्रहो यत्नाल्लेखयित्वा प्रचारितः ॥ २९ ॥

इति हितोपदेशे संधिर्नाम चतुर्थः कथासंग्रहः संपूर्णः ॥

समाप्तोऽयं हितोपदेशः ।

॥ शुभं भवतु ॥

समाप्तः ।

ENGLISH TRANSLATION

OF

HITOPADESHA

BY

B. T. [illegible], ALIAS
SHESHADRI IYAR,

(Second Edition).

Bombay:
GOPAL NARAYEN & Co.,
BOOKSELLERS & PUBLISHERS.

1906

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PREFACE.

There are some translations of 'Hitopadesha' in English, and an additional effort in that direction would appear to be quite needless. But on a close examination I have found that none of these is suited in the least to a Sanskrit student, as all of them attempt to give the substance of the work in elegant English, and in their attempt to do so make many faults of commission and omission to suit their purpose, and thus quite spoil the sense of the original. Most of them do not even seem to have grasped the spirit of the text.

I was therefore induced to prepare a translation keeping as close to the text as possible. Though this has made the translation a little unintelligible in some places, it will not at all be difficult for students to understand the text, and thus will be an incentive to many to read a book the importance and worth of which is acknowledged both by the eastern and western nations, as will be manifest from the extracts given below. Mr. Frazer in his Catalogue of oriental Manuscripts under the article 'Ayar Danish' speaks thus:

"The Ancient Brahmins of India, after a great deal of time and labour, compiled a treatise (which they called 'Kurtuk Dumuik') in which were inserted the choicest treasures of wisdom."

Mr. Wilkin in his Preface to the 'Fables and Proverbs from the Sanskrit' says:—

"That in the year 1709 the Kulila Dumna, the Persian version of Abul Maala Nasser Allah Mustofi made in the 515th year of the Hegira, was translated into French with the title of "Les Conseils et les Maximes de Pilpay Philosophe Indien sur les divers Etats de la Vie." This edition resembles the Hitopadesha more than any other I have seen and is evidently the immediate original of the English "Instructive and entertaining fables of Pilpay an ancient Indian Philosopher," which in 1775 had gone through five editions.

Anvar Soheli above editions, about the year 1540 was rendered ... Turkish language, and the translator is said to have ... twenty years' labour upon it. In the year 1724 this ... M. Galland began to translate into French, and the four ... chapters were then published; but in the year 1778 M. Cardonne completed the work in three volumes, giving it the name of "Contes et fables Indiennes de Bidpai et de Lokman; traduites d' Ali Tchelebi-ben Saleh auteur Turk."

"If the Hitopadesha of Vishnu Sarma be, as we have every reason to conclude, the prototype of the several compositions which have been mentioned, its age is tolerably ascertained to be upwards of eleven hundred years. Few Sanscrit books bear either the name of the real author or the date of the year in which they were written; and it is to circumstantial evidence we must generally trust for the proof of either."

This is the most beautiful collection of stories ever published in any language. It treats fully of politics and morality and the speeches though put into the mouths of lower animals, are such as would do credit even to any politician or moralist of the present age. It surpasses all others of the sort such as Aesop's Fables, &c. Even these 'Fables' are supposed to owe their origin to these stories. Mr. Wilkin remarks "I am not disinclined to suppose that the first moral fables which appeared in Europe were of Indian or Ethiopian origin." This clearly shows the importance of the work. It will thus be seen that this translation is not a useless addition to the already extant ones but a necessary and useful help to readers.

Poona,
6th December, 1895

B. T. DRAVID.

THE HITOPADESHA

OR

THE GOOD ADVICE

INTRODUCTION.

May there be success for the worthy in what is fit to be accomplished by the favour of Dhurjati (Shiva) on whose forehead there is a digit of the moon like the foam-line of the Jahnavi (Ganges). (1)

This Hitopadesha, if studied, gives ready knowledge of Sanskrit sayings, variety in all sorts of expressions, and training in practical politics. (2) A wise man considering himself to be beyond (the risk of) old age or death should think of knowledge and wealth; and as one taken by the hair by death should practise religion. (3)

Of all things knowledge is deemed the most precious object, because of its incapacity to be taken away or consumed and its invaluable nature. (4)

Learning alone, though it pass to low persons leads a man to the king who is difficult to approach and eventually to fortune; as a river going to a lower level only meets the dread sea. (5)

Learning gives humility, through modesty one attains worth, through worth wealth, through wealth religion, through religion happiness. (6)

A knowledge is that of arms or letters: both (these species) are to be sought; the first becomes an object of ridicule in old age, while the second is revered at all times. (7)

Since an impress made on a (brand) new vessel cannot be made away with, under the pretext of stories practical wisdom shall be taught here. (8)

Acquisition of friends, Detection of friends, Disunion,

well as Union are written here, being extracted from Panchatantra and other works.

There is a town on the bank of the Bhagirathi by name Pataliputra; there lived a king by name Sudarsana, endowed with all kingly virtues.

Once upon a time that king heard two verses recited by some one:— (9)

He who has no learning which clears away numberless doubts, presents absent objects to view, (in fact) which is the sight of all, is just like a blind man. (10)

Youth, possession of wealth, lordship and imprudence, even one of these taken singly will produce disaster. What then, where the four combine? (11)

That king having heard this, pained at heart at not having engaged his sons in study, who were consequently illiterate and every day going astray, thought:—

What is the use of a son born, who is neither learned nor virtuous? What avails a squint eye being simply a sore to itself? (12)

Of a son not born, a son dead and a foolish son, the first two are better, but not the last, for the first two cause pain only for a time, while the last at every step. (13)

Moreover,

He is (said to be) born, by whose birth, his family attains greatness. In this rotatory worldly existence what dead person does not come to life again? (14)

If the mother of that man, to whose lot the little finger does not fall in beginning an enumeration of the preeminent, is a mother, then let us know what a barren woman is? (15)

As well as,

One whose mind is not developed in charity, penance, bravery, learning and acquisition of wealth is, as it were, the excrement of his mother. (16)

Moreover,

One meritorious son is better but not even hundreds of foolish ones: the moon alone destroys the darkness but not even a collection of stars. (17)

The son of him by whom austere penance is practised in

some holy place born ... obedient, prosperous, religious and well talented. (18)

Oh, king, there are six sorts of happiness in the world of living beings, viz: acquisition of wealth, always freedom from disease, a friend, a sweet-speaking wife, an obedient son and learning which brings in wealth. (19)

Who is fortunate by as many sons as would fill a granary ? One who is a support of the family is better by whom the father is made famous. (20)

A father who gets into debt is an enemy, a mother who is an adultress is an enemy, a wife who is beautiful is an enemy, and a son who is illiterate is an enemy. (21)

Learning is poison in the absence of study, food is poison if not digested, an assembly is poison to the poor and a young woman is poison to the old man. (22)

A meritorious man, of whatever person born, is respected, but what will an unmeritorious one do though purified by Dhanusha family (signs of zodiac)? (23)

Alas ! alas ! Oh you well-behaved son, in the good days past you did not study therefore like a cow in mud you sink in the assembly of the learned. Now, therefore, how shall my sons here be made meritorious? (24)

Food, sleep, fear and sexual pleasure are common to men with beasts, but religion is the distinguishing quality with them, the irreligious are equal to beasts. (25)

For,

Of religion, wealth, desire, and absolution he who has none, his life is fruitless like that of the udder on the chin of the goat. (26)

Life, action, wealth, learning and death: these five are created for man while he is in the womb. (27)

Moreover,

Things that are necessarily to happen, happen even in the case of the great: *e. g.* nakedness of Siva and lying down on the serpent of Hari. (28)

Moreover,

What is not to happen, will never happen, and what is to happen, will never be otherwise; why then is not this

... which serves as an antidote the poison of anxiety, ... dro... (29)

This ... idle cant of some who are incapable of doing anything.

One should not abandon his exertion even at the notion of fate; (for) one would not get oil from sesamum without exertion. (30)

And again,

Wealth goes to that lion among men, who is hard working; mean persons say that it is to be given by fate; having put down fate exert yourself to the best of your power; if after doing your best you are not successful, who is to blame there. (31)

Because as by one wheel the chariot does not move, so fate does not succeed without manly effort. (32)

So also

The deeds done in former life make what is called fate; therefore one should exert himself with manly effort without slothfulness. (33)

As the potter makes whatever he wishes from the lump of clay so a man obtains the act done by himself (reaps the fruit of his own action.) (34)

Even having seen in front a treasure brought forth suddenly, fate does not give of its own accord, but expects manly exertion. (35)

Certainly by exertion effects are accomplished, but not by desire; as deer do not enter the mouth of the sleeping lion. (36)

A child trained by parents attains excellence; a son does not become learned by the mere dropping out of the womb. (37)

The mother is an enemy, the father is a foe, by whom the child is not taught; he does not shine in an assembly like a crane in the assembly of geese. (38)

Those without learning, though having youth and beauty and having birth in a renowned family, do not shine like Kinshuka trees without smell. (39)

Even a fool shines as long as he is covered in clo... ... shines so long as he does not speak anything.

That king having thought so, convened an assembly of learned. The king said, "Oh you learned men, here, is there any learned man able to cause the second birth of my sons, who are always taking to a wrong path and who have not read the s'astras, by the teaching of the Political sciences? (40)

For,

Glass attains the emerald lustre by its union with gold; a fool attains proficiency by the company of the good. (41)

And it is said,

Verily, the intellect dwindles by its union with the inferior, attains equality by its union with the equal, and superiority with the superior." Meanwhile a very learned man by name Vishnus'armán, who knew the real essence of all the Political sciences said like the god Brihaspati "Your majesty, these princes are born in a high family, therefore they could be made to learn politics by me. (42)

For,

An impression made on an unfit material will not bear fruit as, by even hundreds of efforts a crane cannot be taught like a parrot. (43)

and again,

In this family an off-spring which is destitude of merits will not be born, as whence can there be the production of glass in a mine of rubies. Hence I shall make your sons versed in the science of politics within six months." The king humbly said again (44)

"Even an insect by its association with flowers mounts the head of the good: as even a stone consecrated by the great attains dignity. (45)

Again,

As an article by its nearness to Meru shines, so by the nearness to the good even a person of the lowest caste shines. (46)

Merits in the appreciators of merits become merits but they having come to the unmeritorious become defects; rivers spring up with sweet water but, having reached the sea become undrinkable. (47)

... your honour has full authority to instruct my son in the science of politics" Having said so, he consigned his sons to Vishnus'arman respectfully.

Finis of Prastávika.

ACQUISITION OF FRIENDS.

Now that learned man by way of introduction said to the princes seated at ease on the terrace of the palace.

"The time of the wise passes in the entertainments of science and poetry, and of fools in vice, in sleep or in a quarrel. Therefore, I tell you the curious story of the crow, tortoise and others for your entertainment." The princes said, "Oh Venerable one, let it be told." Vishnus'arman said, "Here, now the acquisition of friends is to be commenced, of which this is the first verse:— (1)

The best friends, who are intelligent, destitute of means, and without wealth accomplish their objects soon like the crow, tortoise, deer and mouse."

The princes asked, how it was; Vishnusarman relates.—

"There is on the bank of the Godavari a large silk-cotton tree; many birds having come from various quarters put up there at night. Now once upon a time, the night having come to a close, the worshipful moon, the lord of night lotuses, having reached the crest of the setting mountain, a crow by name Laghupatanaka having awaked saw a fowler coming like the second Yama; having seen him he thought, "Today in the very morning unauspicious sight is seen, I know not what evil it will show." Having said so, he moved on distressed by following it. (2)

For,

Thousands of occasions for sorrow, and hundreds for fear day by day arise for the fool and not for the wise. And again, this must be inevitably done by the worldlings. (3)

Every day we rise, we must think where the great fear of death, sickness and sorrow which would come during the day is impending. Now the fowler having spread grains of rice, fixed his net and himself lay in waiting. At that very moment the king of the pigeons by name Chitragriva with his retinue moving in the sky saw the grains of rice. Then

the pigeon-king said in reply to the pigeons who were greedy for the grains of rice, " In this lonely forest whence could there be the probability of grains of rice. Therefore let it be first examined; I do not see good in this; possibly by the greed of the grains of rice we also shall become likewise (prey). (4)

As a traveller over-taken by an old tiger through the greed of a bracelet sunk into the inextricable slough and died."

The pigeons said, " How was that, " He relates—

Story First.

" Once while wandering through the southern forest I saw one old tiger on the margin of a lake who had bathed, and had kus'a grass in his paw saying "Ho ho ! travellers, take this golden bracelet. " Then a certain traveller attracted by greed thought " this is possible by good fortune; but an attempt should not be made in this where there is danger to life; Since, (5)

A prosperous result does not proceed from an undesirable thing though a desired object is gained; where there is contact with poison, even nectar tends to death.

But an enterprise in acquiring wealth is everywhere attended with risk. It is thus said.— (6)

Not having run the risk a man does not see good things, but having on the contrary run the risk if he lives, he sees.

Therefore first I shall examine. He said aloud "Where is thy bracelet." The tiger having extended his paw shows. The traveller said, 'How confidence should be put in you who are wicked.' The tiger said, Oh traveller hear. Formerly in the days of my youth I was very wicked. By killing many cows and men, my sons and wife are dead and I am without an issue. Then I was advised by some religious person thus:—"Oh you practise charity, religion and others." How then should not I who by his advice now perform ablutions, am charitable, old with my teeth and nails dropped, be the object of confidence. (7) For,

Sacrifice, study, charity, penance, truth, endurance, patience and freedom from greed, this eight-fold way of religion is told (in Hindoo-law books). (8)

Of those, the first four are practised even for the sake of hypocrisy, but the last four live only in the magnanimous.

A ... person, a fault-finding man, a dis-contented man, a ... eric man, an ever-alarmed man and a person who ... on others' fortune, these six have sorrow for their share."

Having heard this, all the pigeons alighted there.(25)

For,

Well-informed persons and dispellers of doubt though possessing great wisdom get into trouble if they are lured by avarice. (26)

And again,

From avarice arises anger, from avarice is produced lust, and from avarice infatuation and ruin; avarice is the cause of sin. (27)

And again,

The birth of a golden deer is impossible, yet Rama was drawn away by a deer; generally the intellects of men become obscured when the time of adversity arrives (is at hand). Afterwards all were caught in the net; then, all despised that one by whose advice they alighted there. (28)

For,

One should not go at the head of a flock, (*i. e.* one should not take the lead of a flock), the credit is the same (for all) in case of success in the work; but if there be any mishap in the work the leader is killed (29)

Chitragriva having heard him censured said, "This is not his fault. For,

When calamities are impending even a friend becomes a wrong doer because the leg of the mother serves the purpose of a post for tying a calf. (30)

Again,

He is a friend, who is able to remove the calamities of the distressed and not he, who is skilful in finding fault with the means of deliverance of persons in trouble. Surprise in misfortune is only the sign of cowardice therefore summoning courage let a remedy be now thought of. (31)

Since

Because firmness in adversity, forgiveness in prosperity, eloquence in an assembly, heroism in a battle, taste for fame and devotion to the Vedas, these are inborn virtues in noble minded persons. (32)

A mother seldom gives birth to a son, who is the mark of the three worlds. who has no joy in prosperity, nor despondence in adversity, and has steadiness in a battle, (33)

And again,

These six defects viz. sleep, sloth, fear, anger, idleness and dilatoriness should be shunned in this world by a man longing for prosperity. Even now let it be done thus: with one mind, having taken the net let us fly off. (34) For,

The union even of little things will accomplish a work; mad elephants are bound by grass that has been twisted (i. e made into ropes) (35)

The union in families, though insignificant, is beneficial for men, rice deprived of husk, does not grow. Thus thinking all the birds flew away with the net; afterwards the fowler seeing them from afar carrying off the net, running after them thought. (36)

"These birds being in union are taking away my net, but when they alight, they will come into my power."

"Then when those birds passed beyond the range of his sight, the fowler returned. (37)

Then the pigeons having seen the hunter returning said, "Now what is proper to do." Chitragriva said.

"The mother, the friend, and the father, these three are friendly by nature: while others become friendly at heart by some incidental cause.

So our friend Hiranyaka, the king of mice, lives in Chitravana on the bank of the Gandaki river; he will cut our snares.

Having thought so, all went to the cave of Hiranyaka. Now Hiranyaka always fearing danger lived in a hole with hundred outlets. Then Hiranyaka stood silent alarmed with fear by the descent of the pigeons. Chitragriva said, "Oh friend Hiranyaka, why do you not speak with us." Then Hiranyaka recognizing the voice rushed out in haste and said,

"Oh blessed am I, my dear friend Chitragriva is come ! (38)

There is no one happier than him, who has conversation with a friend, residence with a friend, and intimacy with a friend." (39)

crow by name Laghupatanaka, an eye-witness to all the transaction being wonder-struck said: "Oh Hiranyaka you are praise-worthy; hence I too wish friendship with you; may you favour me with your friendship." Having heard this, Hiranyaka also said from inside his hole, "Who are you." He said, 'I am the crow by name Laghupatanaka." Hiranyaka laughingly said, "What friendship can there be with you? (53) For,

On this earth, a wise man should unite together, objects which harmonize in union; I am your food and you, Sir, are the feeder, how can there be friendship between us. (54) Moreover,

Friendship between the food and the feeder is the cause of nothing but misfortune; a deer fastened in a net by a jackal was rescued by a crow." (55)

The crow said, "How was that." Hiranyaka relates.

SECOND STORY.

"There is a forest by name Champakâvati in the country of Magadha. There lived a deer and a crow in great affection for a long time. And the deer wandering at will with his limbs cheerful and fat was seen by a certain jackal. The jackal having seen him thought "Oh how shall I eat this soft flesh. Well, let it be; first I shall create confidence." Having thought so and having approached he said, " Friend, do you fare well."

The deer said, "Who are you." He said 'I am a jackal by name Kshudrabudhi. Here I live in this forest without a friend like one dead. Now having got a friend in you. I have re-entered the world (of the living) as one with a friend. Now I shall by all means be your follower.' The deer said, 'Let it be so.' Then afterwards when the god-head the sun encircled with rays had set, they two went to the abode of the deer.

There on the branch of the Champaka tree lived the crow by name Subudhi, the old friend of the deer. The crow having seen them said, 'Oh, friend Chitranga, who is this other fellow.' The crow said, "He is a jackal, he has come for our friendship.' The crow said, "It is not proper to form friendship with a stranger accidentally met. As it is said,

Residence should not be given to any one, of an unknown family and disposition, because a vulture named Jaradgava was slain by the fault of the cat." (56)

They both said. "How was that? The crow relates,—

THIRD STORY.

There is great wave-leaved fig-tree on the hill by name Eagle-crag. In its hollow there lived a vulture by name Jaradgava with talons and eyes lost through the adverseness of fate. Now out of sympathy the birds roosting on the tree setting apart something from their food gave it to him for his support; whereby he lived. Now once a cat by name Dirgh-Karna came there to prey upon the young ones of birds. Then an outcry was raised by the young ones through alarm, when they saw him coming. Jaradgava having heard this said. "Who is this coming," Dirgh-Karna seeing the vulture, said with fear, "Ah, I am ruined. For,

Danger is so long to be dreaded as it has not arrived, but having seen the danger arrive, a man should do what is proper. (57)

Now I am unable to flee away by reason of his being near. Then let what is to happen, happen. Having in the first place created confidence in him I shall go near him." Having thought so and having approached he said. 'Oh venerable one, I salute you.' The vulture said. "Who are you." He said "I am the cat." The vulture said, "Get away, or else you will be killed by me." The cat said, "First hear my word, then if I am fit to be killed you should kill me. For,

Is any one ever killed or honoured on account of mere birth? knowing (a man's) deeds he should be killed or honoured." (58)

The vulture said. "Tell, wherefore you come." He said I dwell here on the bank of the Ganges, ever bathing, a bachelor, and practising the vow of the moon penance. In my presence, all the birds always praise your honour as one fond of the knowledge of the religion and worthy of confidence. Hence I have come here to hear religious matters from your honour, who is old in learning and years.

And your knowledge of duty is such that you are prepared to kill me a guest. While the duty of a householder is this.

Proper hospitality should be shown even to the foe come to the house; as a tree does not withdraw the shade falling upon a wood cutter. (59)

If there is no money, the guest should be at least honoured with sweet speech. For,

Grass, room, water and the fourth sweet speech, these at all events are at no time denied in the house of the good. (60)

Moreover,

The good show sympathy even to unmeritorious beings; because the moon does not withhold her light from the hut of a chândâl. (61) Again,

Even a low caste man come to the house of even a high caste person should be duly honoured; a guest represents all gods. (62)

A guest who returneth disappointed from a house leaveth there his own sin and departeth taking with him the merits of the owner. (63) Again,

The vulture said, "As cats are fond of flesh and young birds live here, I say so." Whereupon the cat touching the ground and ears, said, "I having heard the holy scriptures and being free from passion, am practising this hard vow of the moon-penance. The holy scriptures though at variance with one another are at one in this respect, viz: abstinence from injuring other animals is the highest religion (64) For,

Those men who abstain from every kind of injury, who put up with every thing and who are a sanctuary to all, go to heaven. (65)

Religion is the only friend who follows us even in death; every thing else goes to destruction along with the body. (66)

When one eats another's flesh, observe the difference between the two; one has a momentary pleasure, while the other is deprived of life. (67)

The pain that is caused to a man at the idea that he must die, cannot be inferentially described by others. (68)

Hear again.

When it could be satisfied with herbs growing spontaneously in woods who could commit the great sin for this wretched belly? (69)

Thus having secured the confidence the cat lived in the hollow of the tree.

Then as the days passed, he having seized the young ones of the birds and having brought them to the hollow, ate

daily. A search of the premises was begun by those lamenting and distressed birds whose nestlings were devoured. Discovering this, the cat slipped out from the hollow and escaped.

Afterwards the birds searching closely here and there found there in the hollow of the tree the bones of their nestlings, upon which they said "Our young ones are surely eaten by this Jaradgava." Having decided thus the vulture was killed by all those birds. Hence I say, "Of an unknown family and disposition, &c." Having heard this, the jackal angrily said, "On the first day of your meeting the deer, you were also of an unknown family and disposition, then how is your friendly intercourse with him growing day by day?

Where there is no wise man, even the little-witted one is praised as in a country without trees, even the castor plant is considered a tree. Again,

'This is one of us or a stranger'—this is consideration with the little-minded; but to the great the whole world is one family. (70)

As this deer is my friend so are you. The deer said, "What is the use of this war of words, let us all dwell together happily, indulging in free talk. For

None is nobody's friend, none is none's enemy (by birth); persons turn out friends or enemies by their acts. (71)

The crow said: "Be it so." Now in the morning they all went to the regions they liked best.

One day, the jackal secretly said, "Oh friend, in one part of this forest, there is field full of corn, taking you there I shall show it to you." It being so done the deer went there daily and ate the corn. Now a snare was set by the owner of the field on discovering it; afterwards the deer returning again and being caught in the net thought, "Who else but a friend can release me from this net of the hunter which is like the net of death." Immediately after the jackal having arrived there stopped still and thought, "Thus far, my wishes have succeeded excellently by my fraudulent contrivance. When he is cut up his bones covered with flesh and blood will surely be got by me; those will be sumptuous meals for me." The deer, having seen him, was delighted and said, "Oh friend, first gnaw my bonds asunder and speedily deliver me. For,

One should test a friend in calamity, a hero in war,

upright man in a loan, a wife in straightened circumstances and relatives in difficulties (72) Moreover,

He who stands by us in prosperity, in difficulty, in famine, in a national calamity, at the gate of kings and in a cemetry is our relative. (73)

The jackal having looked at the net again and again thought, "He is thus far firmly fastened;" and said, "Friend, these snares are made of sinews; and to-day being Sunday, how can I touch them with my teeth; friend, if you do not misunderstand me at heart (suspect me at heart) whatever you tell will be done in the morning." Having said this he remained concealed hard by. Then the crow, finding the deer not come in the evening and after having sought here and there discovered him in that state and said,

"Friend what is this?" The deer said, "This is the fruit of the disregard of friendly advice; as it is said,

Calamity is at hand for him, who does not hear the advice of a well-intentioned friend; and he is the delight of his enemy.

The crow said, "Where is the traitor." The deer said, "Here stands he longing for my flesh." The crow said, "I already told you before, (74).

The fault is on my side—such professions are not (the right) basis for putting confidence: because even the good have fears from the wicked. (75)

Those, who are on the point of death smell not the extinguished lamp, hear not the speech of the friend, and see not Arundhati (star). (76)

One should avoid such a friend as mars one's design in one's absence and is a sweet speaker in one's presence; he is like a jar of poison with milk on its surface." (77)

Then the crow leaving a deep sigh said, Oh deceitful wretch, what is done by you-an evil-doer. For,

In this world that (glory) is there in deceiving expectant creatures deluded by honeyed words, won round by show of courtesy, hopeful and confiding. (78)

Oh, goddess Earth, how do you support a treacherous man, who exercises wickedness upon a benefactor, confiding and innocent. (79)

One should not make friendship, nor even acquaintance with

a wicked man; the charcoal, when hot, burns and, when cold, blackens the hand (80)

This is the nature of the wicked. He falls at the feet in front, eats the flesh at the back; hums gently something strange and indistinct in the ear, discovering a hole (weak point) he all of a sudden enters (attacks) without any fear; a gnat imitates each act of the deceitful. (81)

A wicked man is sweet tongued; that is no reason for (putting) faith; honey stands at the tip of his tongue, while in his heart there is deadly poison. (82)

Now at dawn the owner of the field was seen visiting the spot with a club in his hand by the crow. Having seen him the crow said, "Oh Friend deer, remain feigning yourself as dead; filling your body with wind and stiffening your legs; when I utter a (significant) sound, get up and fast run away." The deer remained so in obedience to the word of the crow. When the deer was seen in that condition by the owner of the field, with his eyes expanded with joy he exclaimed "Oh, you are dead of your own accord." Having released the deer from the net he turned his attention to collect the nets, when the deer having heard the voice of the crow, got up quickly and fled away. Then the jackal was killed by the owner of the field with the club aimed at him (the deer)

In three years, in three months, in three fortnights or in three days a man reaps the fruit here in this very world of his excessively bad or good actions. (83)

Hence I say, "Friendship between the food and feeder, &c.". The crow again said.

In eating your worship my meal will not be plentious; Oh sinless one, I shall live like Chitragriva, only so long as thou art alive. And again, (84)

Confidence is seen even in birds having virtue for their sole occupation because on account of the innate disposition the nature of the good does not change; Moreover, (85)

The mind of the good though provoked does not change (turn hostile) because the water of the ocean cannot be heated by a torch of straw. (86)

Hiranyaka said, "You are unsteady; with the unsteady one friendship should by no means be formed. As it is said

... the buffalo, the ram, the crow, as well as the ... these get upper hand through confidence; confidence ... is not proper. Besides, this is another point, you ... antagonist and on this head it is said,— (87)

... should not make peace with an enemy even by a well-... alliance; the water ever so hot will but quench fire. (88)

The wicked man should be avoided though he be adorned with learning, the serpent is adorned with a gem; but is he not terrible? (89)

What is impossible is not possible; what is possible is ever so; a waggon does not move on the water, nor a boat upon dry ground. (90) Moreover,

He who relying on the great strength of money, confides in enemies and in disaffected wives, has the end of his life from them. Laghupatanaka said, (91)

All this is heard by me and yet my resolve is that I shall necessarily make friendship with you, otherwise I shall kill myself by fasting. As it is said,

A wicked man like an earthen vessel is easily broken and hard to be reunited, and a good man like a golden one is hard to be broken and easy to be joined again. (92),

Moreover,

The union of all the metals results from their ductility, of beasts and birds from some motive, and of fools from fear and avarice, but of the good at the mere sight. (93)

Moreover,

A friend resembles the cocoa-nut; so others like the berry-tree are enticing only outwardly. (94)

The virtuous qualities of the good are not changed even at the breaking off of friendship. Because, even when the lotus stalks are broken, its fibres hold firmly together. (95)

And again,

Sincerity, liberality, bravery, constancy in joy and sorrow, politeness, love and veracity, these are the virtues of a friend.

What friend other than your honour, endowed with these virtues am I to get? Hiranyaka having heard these and the like words, stepped out and said, I am pleased by the nectar of your honour's conversation. As it is said, (96)

Not bathing with ice-cold water, nor a pearl necklace, nor the application of sandalwood ointment on every limb makes the body oppressed with heat so comfortable as generally the speech of the virtuous affectionately uttered, skilfully put forth, and which to persons of meritorious deeds is like the spell overpowering (attracting) the mind. (97)

And again,

Betraying a secret, harshness, fickle-mindedness, anger, want of veracity and gambling—these are faults in a friend. (98)

From this course of conversation, not even a single one of these is seen in you. Since,

Eloquence and veracity of speech are to be discovered in the course of a conversation; unsteadiness and firmness may be known at sight. (99) Moreover,

The friendship of a pure-hearted person acteth one way, while the speech of him whose mind is vitiated by cunning (is occupied) in a different way. (100)

Of the wicked there is one thing in mind, another in speech, and a third in deed but there is a sameness in mind, speech and deed of the good. (101)

Therefore let your honour's desire be done. Having said so Hiranyaka made friendship with the crow, entertained him with dainties and at last entered his own hole. The crow too went to his own abode.

From that time they passed their days in giving food to each other, in inquiries after health and in free conversation.

One day Laghupatanaka said to Hiranyaka "Oh friend, provisions are to be procured with great difficulty here; therefore I wish to abandon this place and go to another." Hiranyaka said, "Where will you go? As it is said,

A wise man moves on one foot, and standeth fast by the other; one should not leave one's old home without fixing upon the new. (102)

The crow said, "There is a well examined place." Hiranyaka said, "Which is that?" The crow said, "There is a lake by name Karpuragowra in the forest of Dandaka; there lives my friend of long-standing, a pious tortoise named Manthara,

wealth, his mental pain, malpractices in the house, his being cheated, and his disgrace. (131) Moreover,

Age, wealth, domestic defects, counsel, sexual intercourse, medicine, penance, charity and disgrace—these nine things should be carefully concealed. (132)

So it is said,

Fortune having for ever averted her face, and human efforts (struggles) being in vain, whence can there be happiness to the poor but intelligent men except in a wilderness (133) Moreover.

The wise man certainly dies but does not become mean; as fire suffers extinction but does not yield to be cold. (134)

Moreover,

There are two courses to the wise as to a bunch of flowers, viz. either to stand upon the head of all or to wither away in a forest. (135)

As for living here by begging, it is exceedingly censurable. Since,

It is better that one without wealth should feed fire with his life than that a mean wretch, void of civility, should be solicited. (136)

From poverty a man comes to shame, overwhelmed with shame he is deprived of spirits, without spirits he is oppressed, from oppression comes to self-despondency, being despondent he comes to grief, and smitten by grief he is forsaken by reason, and with the loss of reason goes to destruction; alas, the loss of riches is the home of all kinds of misfortunes. (137) Moreover

Better to keep (guard) silence than to speak words which are untrue; impotency for a man is better than cohabitation with another's wife; better to abandon life than to delight in backbiting speeches; better to live on food got by begging than the pleasure of feasting upon another's wealth. (138)

Better were an empty cowshed than one with a vicious bull, a harlot is a better wife than an ill-behaved woman of noble

family; residence in a forest is better than in the city of a rash king; loss of life is better than following the b

Moreover.

As slavery destroys all respect, moon-light darkness, old age loveliness, discourse about Hari and Hara sin, so beggary destroys even a hundred good qualities. (140)

Thus thinking, how shall I sustain myself with the cakes of others ? Alas! That too would be a second door to death. For,

Superficial learning, sexual intercourse obtained by payment, and dependent meal; these three are mortifying (mockeries) to men. (141)

That a man sick, long on travel, eating another's food, sleeping in another's house, lives, is his death; Death is his rest. (142)

Though I reflected thus, yet through avarice I again made up my mind to hoard up wealth; as it is said,

Through avarice totters reason, avarice produces thirst, the man affected with thirst has misery for his lot, both here and in the next world. (143)

Thereupon while slowly approaching, and being struck by that Vinákarna with the broken bamboo stick, I thought,

All calamities at once befall him, whose mind is not contented. For he is greedy of wealth, discontented, and his soul and senses are not under his control. (144) So,

All blessings are his whose mind is well-content, to him whose foot is wrapt in a shoe, certainly the whole earth is as it were covered with leather. (145) Moreover

Whence can there be the happiness of persons, serene and satisfied with the nectar of contentment, to those who are covetous of wealth and who run here and there. (146)

Moreover,

All has been read, all has been heard and all has been done by him who having put back (or set aside) greed resorts to contentment. (147) Moreover,

Fortunate is the life of him who has never waited at the door of the rich, neither experienced the pain of separation nor uttered a useless word. (148) For,

Eight hundred miles are not a great distance to the man who is borne away by avarice; but a contented person has disregard even for wealth come to hand. (149)
Therefore it is better to decide the proper course suitable for the occasion.

What is the duty of man in this world? compassion for beings; what is happiness? freedom from disease! what is affection ? good nature; and what is wisdom? decision. (150)

So also,

Because decision is scholarship when adversities befall, for persons acting without decision there are calamities at every step. (151)

A man should forsake one man for a family, a family for a village, a village for a country and the earth for himself. (152)

Moreover,

After careful consideration, I see plainly that is happiness wherein there is ease: (which is better ?), Water without labour or bread attended by anger. (153)

Having thought so, I have come to the uninhabited wilderness. For,

Better is residence in a forest haunted by tigers and elephants, the trees being our habitation, ripe fruit and water our food, the grass, our bed and the barks our garments, than residence in the midst of relatives after the loss of wealth. (154)

Thereupon through the dawn of my merits, I was favoured with affectionate intercourse by this friend; and now in reward for the continuance of my merits, I have obtained your shelter like that of the firmament (above). For,

The eternal knowledge, sweet as the juice of nectar and the company of the good, these are the only two sweet fruit of the poisonous tree of worldly existence. (155)

Manthara said,

Riches are like the dust of the foot, youth like the speed of a river flowing down a hill, manhood is as unsteady as a falling drop of water, life is like froth; the mean-minded

creature who does not practise religion in order to open the bars of (gates of) heaven (downwards) filled with remorse, and encompassed by old age is burnt with the fire of sorrow. (156)

You laid by too much. It is the evil effect of that; hear,

Because giving away is the only use of accumulated wealth like the letting out of waters lying in the interior of tanks. (157)

Again,

That a miser buries wealth deeper and deeper in the earth, is paving beforehand the way down to hell. (158).

Again,

Because one who in opposition to his own happiness, wishes to accumulate wealth, is as it a load-carrier for others, being only as it were the receptacle of misery. (159)

Moreover,

If men can be rich with the riches which they neither give in charity nor enjoy, then why are we not rich with the same riches? (160) again,

On account of non-enjoyment a miser's wealth is his as well as that of another: the relation that it is his is known by the sorrow (he feels when it is lost). (161)

Giving with kind words, knowledge without vanity, bravery accompanied by forgiveness and wealth with liberality, these four are difficult to be obtained in this world. (162)

And it is said.

A hoard should always be made, but not too great a hoard; see the jackal anxious to hoard too much was killed by a bow." (163)

They both said, "how was this." Manthara relates:—

SIXTH STORY.

There was a huntsman named Bhairava living in Kalyâna-kataka; and he once upon a time went to the forest of Vindhyâ in search of game. Then while going with the game that he had killed he saw a dreadful boar, So laying the game on the ground the hunter killed the boar with an arrow. That hunter too, wounded on the groin by the boar, who set up a roar dreadful as the thunder, fell down on the ground like a tree cut down. For,

corporeal being having encountered some cause, such as water, fire, poison, weapon, hunger, disease, or a fall from a mountain is separated from life. (164)

Now, by the trampling of those two, a snake was killed. Now after this a jackal by name Dirgharàva prowling in search of food saw the deer, huntsman, boar and snake; and thought, "Oh, to-day, here is a fine feast ready for me. For,

Unthought-of troubles arrive to the corporeal beings; so I think, do blessings come. In this case fate prevails. (165)

Let it be so; I can pass three months happily on the flesh of these.

The man will last for one month, the deer and the boar for two months, the snake one day; the bow-string will be the food for today. (166)

Therefore, I shall eat for the first appetite this tasteless cat-gut string attached to the bow. So saying, when he began to eat the cat-gut, the string of the bow giving way ripped open his heart and Dirgharàva died. Hence I say,

A hoard should always be made, etc. So also,

That which he gives and enjoys is the only wealth of a rich person; others enjoy his wife as well as his wealth on his death. (167) Moreover,

I consider that to be your wealth which you give to the good and which you eat daily; and the rest you keep for somebody. (168)

Let it go. What is the use now of a minute description of the past; for,

Men of cultured-minds do not long for what is unattainable, do not wish to lament over what is lost and are not embarrassed even in difficulties. (169)

Therefore, Oh friend be always cheerful. For,

Men even after studying philosophy become fools; but the man, who is practical, is learned; a medicine though well-thought of does not cure the afflicted by the mere naming. (170)

The precepts of philosophy do not effect the least benefit to one timid of exertion. In this world, does the lamp, though on the palm of the hand, show the object to a blind person? (171)

Therefore, friend, contentment must be shown under this particular circumstance; this too should not be thought very painful by you.

A king, a woman of good descent, Brahmanas, ministers, breasts, teeth, hair, nails and men do not appear to advantage, when out of their right place. (172)

Having considered in this wise a talented person should not abandon his place." "This is the common cant of low-minded persons" replied Hiranyaka. "For,

The lions, good men, and elephants depart leaving their places; while crows, low-minded persons and the deer attain destruction in their very place. (173)

What is his own country as also what is a foreign one to a hero spirited? He makes the very country which he resorts to, the conquest of his strong arms; whatever forest a lion, with jaws, claws and the tail for his weapons, enters, he satisfies his thirst even there with the blood of the killed lord of elephants. (174)

As frogs to the pool, as birds to a lake full of water, so does all species of wealth insensibly run to a man who exerts himself (175). Again,

Happiness as well as misery when arrived should be welcomed; for pleasures and pain revolve like the wheel. (176)

Again,

Wealth itself goes to reside with a man who is energetic, prompt, acquainted with methods of business, not addicted to vices, brave, grateful and firm in friendship. (177)

Especially,

A wise man even though destitute of wealth attains an elevated station of great honour; whilst a miser, though endowed with wealth attains a position of disgrace; does a dog though wearing a necklace of gold acquire the natural lustre of the lion, which is an indication of the possession of all qualities ? (178)

Because if I am vain (only with the idea) that I am rich, why do I become sorry, because of its loss; the risings and sinkings of men are like those of a ball thrown by the hand. (179) Moreover,

The shadow of the cloud, affection of the wicked, new corn,

having come in the course of his conquest of all the quarters, has encamped with his army on the bank of the Chandrabhâgâ river. And a report from the mouth of huntsmen is heard that he is to be here near the Karpûra lake in the morning.

Therefore considering our residence here also a source of fear let us begin to do what is suited to the occasion. Having heard that the tortoise fearfully exclaimed, "I shall go into the water." The crow and the deer said, "Let it be so."

Then Hiranyaka laughingly said "When Manthara goes into water, it will be good for him. What shall be his help if he were to move on the ground? For,

Waters are the great strength of aquatic animals; of those living in towns, a fort; of beasts and others their own ground, of kings, ministers (or an obedient army). (195)

Friend Laghupatanaka by this advice, it may so turn out. For,

As the Banian son, having himself seen the blooming breasts of his wife squeezed became miserable, so will you be. (196)

They said, "How was that" Hiranyaka relates: —

SEVENTH STORY.

There was a king by name Virasena in the country of Kânyakubja. By him the prince Tûngabala was appointed the ruler (governor) of the town of Virapura, And that wealthy youth, once upon a time, while wandering through the town saw Lavanyavati, the wife of a Bania boy in the prime of youth. Then having gone to his own mansion, his mind smitten with love, he sent a female messenger to her. For,

As long as these blue feathered shafts, in the form of the looks of sportive women and discharged from the bow in the corners of their eyes drawn up to the very ears, robbing away the courage of man, do not strike the heart, so long a man keeps to the right path, is master of his senses, has (the senses ...), and only so long he adheres to decency. (197)

Lavanyavati too from the moment of her having seen him, with her heart hit by shafts of love, became wholly ... in him. So it is said,

..., rashness deceit, jealousy, excessive greed, total ... qualities, impurity, these are the innate faults of ... (198)

Now Lávanyavati having heard the speech of the female messenger made a reply. "I am faithful to my husband; how can I undertake this illegal act of discarding my husband?

For,

She is a wife, who is careful about household matters, she is a wife who has progeny, she is a wife, who is the life of her husband, and she is a wife, who is faithful to her husband. (199)

She is not fit to be called a wife whose lord is not pleased with her; when the husband is pleased, all the deities are pleased with women. (200)

Therefore then only whatever my lord will order me I shall do without hesitation. The female messenger said, "This is quite true." Lávanyavati said, "Certainly it is true." Then the female messenger having returned reported the whole account to Tungabala. Having heard that Tungabala said, "How is it possible that her husband should bring her and make her over to me? The procuress said, let some scheme be devised, so it is said:—

What is possible by schemes is not possible by force; an elephant going by the miry way was killed by a jackal.

The prince, asked, "How was that." She related:—(201)

EIGHTH STORY.

There was an elephant by name Karpúratilaka in the forest of Brahma. Seeing him all the jackals thought, "If this one be killed by some means, there will be food for us for four months from his body. There, one old jackal made this promise: "His death would be accomplished by me by the force of my intellect." Afterwards that cheat having gone to Karpúratilaka prostrated himself before him and said, "Lord, favour me with a look." The elephant said "Who are you; whence have you come." He said, "I am a jackal, all the beasts of the forest, uniting together have sent me to you; since it is not proper to live without a king, you, who possess all the merits of a lord are chosen to be crowned in the forest-kingdom For,

One, who is very pure by family and in conduct and well born, besides brave, pious, conversant with policy, is fit to be a king on the earth. (202)

See, moreover, in a

One should first secure a king, then a wife, and then wealth; if there be no king, in this world, whence is the wife and whence the wealth? (203) Again,

The king is the support of beings, like rain; rain failing one can live, but not without a king. (204)

In this dependent world people probably stay in their proper sphere through fear of punishment; a man of good conduct it is difficult to obtain; even a woman of good family submits to her husband, though he be emaciated, mutilated, diseased, or poor, through fear of punishment. (205)

Therefore, may your majesty come quickly so as not to lose the lucky conjuncture." Having said so, and having got up he walked on. Then this Karpûratilaka, attracted by the love of kingdom, while running by the same way as the jackal struck fast into the deep mire; When the elephant said: "Friend jackal, what should be done now, I, plunged in this mire, and dying, turning back, look." The jackal having laughed said, "My lord, take hold of my tail and get out. Since you put confidence in the words of one like me, (now) suffer the unavoidable pain; while it is said,—

When you become free from the contact of the wicked, you will live, and when you keep the company of the wicked you will be ruined. Or if you habitually keep away from the company of the good, you will certainly fall into the company of the wicked. (206)

Then the elephant plunged into deep mire was eaten away by the jackal. Hence I say, "What can be done by a scheme, etc."

Then at the advice of the bawd, the prince made the ... son by name Ch... his attend...

And this one was employ... in all the confidential affairs ... him.

... upon a time that ... having bathed and anointed ..., and wearing the ornaments of gold ... jewels said, ... gin to day (Gaurîvrata) the vow of Pârvatî is to be ... (by me) for one month. Therefore having brought ... man, of the noble family ... night ... each ... according to ...

young woman of the description, used to present ... and afterwards himself lying concealed watched ... While that Tungabala without even touching the young woman simply worshipped her with clothes, jewels, ... and sandal from a distance and under proper guard sent her away. Now that Banian-son in whom confidence was ... and who was attracted by greed, on seeing that, brought his wife Lâvanyavatî and presented her to him. And Tungabala having recognized Lâvanyavatî, the delight of his heart, got up hastily and having embraced her closely, with his eyes closed (in joy) sported with her on the sofa. Having seen that the fool the Banian son, stood like a statue and not knowing what to do, became greatly dejected. Hence I say, 'Having seen himself, etc." So also will be your case."

Manthara hearing the friendly words, and looking as if perplexed with great fear, abandoned the pond and walked away; then also Hiranyaka and others suspecting evil through (great) affection (for a time) followed Manthara. Then while moving on land Manthara was seen by a hunter (who was) wandering in the forest. When going up to him and lifting him up the hunter fastened him to the bow, and distressed with hunger and fatigue walked homewards.

Now the deer, the crow and the mouse being very sorry followed him. When Hiranyaka thus lamented,—

Before I have attained the end of one trouble (boundless) as an ocean, a second one is ready: misfortunes multiply themselves through weak points (i. e. misfortunes never come singly). (207)

But a friend, who is so by nature turns up accidentally.

That unfeigned friendship is not extinguished even in difficulties. (208)

"Men have not that confidence in their mothers, in their wives, in their brothers, and in their sons true, as in a friend." (209)

Having thought so again and again (he lamented) "Oh hard fate! For,

By me alone have been experienced even here ... the plays of the offspring of one's own actions, ... a revolution at intervals in the shape of good and evil, so many different states of existence. (210)

Or this must be so,

The body has its destruction always impending; riches have calamities, unions have separation; and everything that is created is perishable." (211)

Again having mused he said,

By whom was this jewel of a word-fr̶ consisting of two letters, the shield from sorrow, enemies and danger and a repository of joys and confidence created ? (212) Moreover,

That friend, who is the pleasing collyrium to the eyes, the delight of heart and a repository of joy and sorrow for a friend is difficult to be got; while other friends, who in prosperity are smitten with the lust of gain can be obtained everywhere. Adversity is their touchstone. (213)

Having lamented thus much Hiranyaka said to Chitrânga and Laghupatanaka "Effort for the deliverance of Manthara must be made so long as this hunter does not go out of the forest." They both said, "Tell us quickly, what is to be done." Hiranyaka said.

"Let Chitranga having gone near the water show himself as dead, and let the crow, sitting on him peck at him. Now the hunter leaving the tortoise, will certainly run up for the flesh of the deer. I shall then cut the snares of Manthara. At the approach of the hunter you both should run away. When Chitrânga and Laghupatanaka having gone quickly, had done so, that weary hunter refreshed himself with water; and while sitting under a tree saw the deer in that condition; delighted at heart he took up the knife and went to the deer. In the meantime, Hiranyaka, having come, cut the snares of Manthara. The tortoise quickly entered the lake. The deer having seen the hunter near, got up and fled away. While the hunter returned and coming to the foot of the tree, when he found the tortoise missing, thought, This is quite fair (fate) for me who was not circumspect. For,

He who having forsaken certainty, attends to uncertainty, loses certainty, while uncertainty is already lost Then being disappointed by his own act he entered the town; Manthara and all others being free from calamities, went to their habitations and remained as happily as could be (imagined). (214)

Now the princes overjoyed said, "We having heard this are all pleased." Vishnusarmân said, "Thus far your desire is gratified. Let this also be in addition: —

Obtain a friend, Oh good ones ! let people get wealth;

let kings always abiding in justice protect the earth; for the happiness of the mind of well conducted persons, let there be just course (policies) like a newly married bride, and may the god Siva (whose crest gem is the crescent moon) do good to men." (215).

Of Hitopadesh'a the first collection of stories by name Mitralâbha is here finished.

SEPARATION OF FRIENDS.

Now the princes said "O venerable sir, as for the "Acquisition of friends" it is heard by us. Now we want to hear Suhridbheda (Disunion among Friends)." Vishnus'arman said

"Then hear Suhridbheda of which the first verse is this:-

The great and increasing friendship between a lion and an ox was destroyed by a wicked and very greedy jackal." (1)

The princes said, "How was that?" Vishnus'arman relates:-

"There was a town by name Suvarnavati in the south; there lived a Bania by name Vardhamana. Though he had already much wealth, yet seeing his other relatives very rich he thought of increasing his wealth still more. For,

The greatness of a person for ever looking down does not increase; to one always looking higher all appear poor. (2)

Moreover,

A man, who has much wealth, though he be a slayer of a Brâhmana, is worshipped while a poor one though sprung from a family as bright as that of the moon, is despised (3).

Moreover,

The (Goddess of) wealth does not wish to embrace one who is unenergetic, lazy, always trusting in fate, and wanting in courage; as a young woman does not like to embrace her old husband. (4).

Moreover,

Laziness, worship of women, disease, foolish partiality for one's own native country, contentment and timidity, these are the six impediments to greatness. (5). For,

I think that fate having (just) done its duty, does not increase the wealth of him who considers himself well off even with little. (6). Moreover,

A woman should not beget a son of this sort, viz: gloomy, dejected, impotent and the delight of the enemy. (7).

So it is said.

One should seek to obtain what he hath not; should save from loss what is obtained, should increase what is preserved property, and should give away what is increased, at holy places. (8)

For to one desirous of what is not got the acquisition of wealth is a necessary preliminary.

What is got, though it be a large store, if not properly taken care of, wastes away. Moreover, The wealth, that is not increased, is in time reduced to nothing even by small expenditure, like collyrium. It is also useless when it is not enjoyed. As it is said.—

What is the use of wealth to him who does neither give (as in charity) nor enjoy it ? what is the use of strength to him who does not check his enemies ? what is the use of the Vedas to him who does not practise religion, what is the use of soul to him who does not conquer his passions. (9). For,

A jar is gradually filled by the fall of drops of water; the same is the principle of all learnings, religion and wealth. (10).

One whose days pass away without charity and enjoyment does not live though puffing like the bellows of a blacksmith. (11).

Having thought so, he having yoked the two bulls named Nandaka and Sanjivaka to the yoke and having filled the cart with various articles went to Cashmere for trading.

Moreover,

Observing the decrease of collyrium and the heap of the anthill one should make his day useful by acts of charity and study (12).

What is a great burden to the strong, what is distance to the enterprising, what a foreign country to the learned and who is a stranger to the sweet-speaking persons. (13).

Now while going, Sanjivaka fell down, his knees broken in the forest named Sudurga. Vardhamana having seen him in that plight, thought:—

A worldly man may exercise his endeavours here and

there if he chooses; but after all, the fruit of it will be whatever is in the will of Providence. (14)

Moreover,

Hesitation which is the obstacle to all undertakings should altogether be abandoned; therefore having given up perplexity let the desired object be effected. (15)

Having thought so, Vardhamana abandoned Sanjiwaka there, and himself going to a town named Dharmapura brought a stout bullock applied him to the yoke and travelled on. Then Sanjivaka also, supporting the burden of his body on his three legs with great difficulty got on. For,

The (destined) longevity of one plunged into deep water fallen from the mountain or stung by Takshaka (serpent) preserves his vital parts. (16)

An animal does not die at the undestined time though pierced by hundreds of arrows and does not live even though touched by the edge of Kusa-grass when the destined time is reached. (17).

One unprotected if protected by destiny lives, while one well-protected if struck by destiny dies; one left in the forest lives though helpless, while one does not live in the house though taken much care of. (18).

Then as days rolled on, Sanjivaka feeding and sporting at pleasure became plump and full of spirits; wandering (there) bellowed very loudly. In that forest there lived at will a lion by name Pingalaka enjoying the pleasures of dominion acquired by (the strength) of his arms. As it is said,—

The ceremony of sprinkling or inauguration is not performed by other beasts upon the lion. The lordship over the beasts in the kingdom acquired by mere power is got without effort. (19).

And once upon a time he being pained by thirst went to the margin of the river Yamuna to drink water. There he heard the roar of Sanjivaka, unheard of before and much like the roar of unseasonable thunder. He, having heard that and being alarmed, turned back without drinking water, came to his own place, and stood silently thinking what it could be.

And he in such situation was seen by the two jackals named Karataka and Damanaka the sons of his minister.

Damanaka having seen him in that situation said to

Damanaka. Oh friend Karataka, why has this lord, though desirous of water, without drinking it and being alarmed, returned very slowly? Karataka said, "Oh friend Damanaka in my opinion we should not serve him any longer; that being the case, why should we pry into his actions.

For, great misery has been suffered by us both, being despised by this king for a long time without any fault (of us).

See, what is accomplished by servants wishing to get wealth by service? what is liberty of the body is also lost by these fools. (20). Moreover,

A talented person may become happy by performing penance, with a portion of cold wind, heat and fatigue, which the persons depending on others bear. (21).

Moreover,

So far is life worth having: to possess a livelihood without dependence. If those that have attained dependence of others live, then who are dead? (22). Moreover,

Come, go, fall down, get up, speak, observe, be silent! in this manner do the rich sport with needy persons, eclipsed by the planet (in the shape of) expectation. (23).

Moreover,

The illiterate decking themselves now and then, of their own will employ themselves to the use of others like harlots. (24)

Moreover,

The servants think much even of that look of their master which being naturally unsteady falls on an impure object (a faithless person) also. (25).

Moreover,

If he is silent, he is stupid; if rich in words, a prattler; if submissive very coward: if not submissive generally he is regarded unrefined; if he stands closely, he is rude; if he stands at a distance he is surely wanting in boldness; the duty of service is very profound and incomprehensible even to persons possessed of mystic powers, (26) Moreover,

For the purpose of rising he lowers himself; for the sake of life he gives it up; for obtaining happiness, puts himself to pain; What other person than a servant is a fool? (27).

Damanaka said, "But such a thing should not be entertained even in thought. For,

How? Are not kings to be served assiduously who when pleased confer wealth in no time?" (28).

See moreover,

Whence are there to be those exalted splendours distinguished by Chámaras, the white umbrella raised on a pole, the horse, the elephant and the litter, to those persons that are without service? Karataka said: What have we to do with this affair? For, one should always avoid meddling with the affair with which he has no connection. (29).

See,

The man who will have to do with things with which he has no business lies killed on the ground like the monkey drawing out a wedge. (30).

Damanaka asked "How was that?" Karataka relates.—

STORY 1st.

"In the country called Magadha a Kayastha by name Subhadatta had commenced to build a temple on the land situated near the Dharmaranya forest. There a carpenter having with his saw cut some way through a piece of timber had put a wedge into the slit.

A great herd of monkeys while sporting came there. One monkey as it were impelled by destiny having taken hold of that wedge sat down. There his two testicles hanging down entered the slit between the two parts of the wood. And afterwards he, on account of his mischievous nature drew out that wedge with great effort. When the wedge was drawn out, his two testicles being crushed he died. Hence I say, 'A man who will, etc.'" Damanaka said "For all that, the concerns of the master ought necessarily to be looked into." Karataka said, "Let the prime minister alone who is appointed to the whole management do it. For, the discussion of other's business should not at all be done by dependants. See,

One who will discuss the duty of another, out of zeal for the welfare of his lord, suffers, as the ass was punished for braying." Damanaka inquired, "How is that?" Karataka relates:—(31).

STORY 2nd.

There was a washerman by name Karpurapataka at Kasi. He having had sexual enjoyment for a long while with his young wife, slept in close embrace of her. Afterwards a thief got in to carry away his household articles.

There in the court were an ass standing fastened (to a post) and a dog sitting. Now the ass said to the dog, "Oh friend now this is your business; why then don't you rouse the master by barking loudly?" The dog said "Oh you good one, you must not discuss my business; don't you yourself know that I take care of his house day and night and that this one being secure for a long time does not understand my usefulness; and consequently he is even now slow (neglectful) in giving me food. For masters become neglectful towards their dependents when experiencing no alarm." The ass said, "Hear Oh fool,"

He, who asks (a return) at the time of doing any business is a bad servant and a bad friend. (32).

The dog said,

"but he, who makes the servant ask (a return) at the time of doing any business is a bad master. For,

In feeding dependents in serving masters, in practising religion, and in begetting a son there ought to be no representatives. (33)

Then the ass angrily said, "Oh you villain you are sinful, since you neglect you master's work in adversity.

Let it remain for a while. It is my duty to do that by which my master will awake. For,

One should serve (enjoy) the sun by the back, and the god of Fire by the belly; but the lord with all one's heart and the heaven with sincerity." (34).

Having said so, he made a great noise by braying. Then the washerman roused by that braying and angry on account of the disturbance of his sleep, got up and beat the ass with the stick. Thereby the ass died. Hence I say, "He who shall meddle with the business of others, etc." Observe, searching for game is our duty; (pausing and thinking) let us think of our own business, but to day there is no necessity of that business also. Since there is plenty re-

maining for us after being seen. Damanaka angrily said " What! do you serve the king simply with the object of food. This you have said improperly. For,

The wise seek patronage of the king with the object of doing good to their friends and evil to their enemies, who does not simply fill his belly? (35).

The existence of him, in whose being Brahmanas, friends, and relatives live is fruitful; who does not live for himself. (36) Moreover.

Let him forsooth live in whose living many live; does not even the crow fill its belly with its bill ? (37).

Observe,

Some become slaves for five Puránas (weights of silver), some become satisfied with lacs and some are not to be had even for lacs. (38).

Moreover,

Men being equal, the state of servitude is very censurable ! Is he, who is not first even among them slaves to be reckoned among those that live? (39).

As it is said,

The difference which exists between horses, elephants and iron, wood, stone, and clothes: women, men, and water, is very great. (40).

So also, even little is of great importance

A dog having obtained a small piece of bone with sinews and fat only remaining, without flesh and dirty is happy though it does not serve to satisfy his hunger; while a lion having abandoned a jackal though come to his lap (near him) kills an elephant. Every one though reduced to distress longs for fruit in conformity with his strength. (41).

Moreover, See the difference between the person served and the person that serves: —

Wagging of the tail, falling down at the feet, and showing of the mouth and belly by lying down on the ground, these are what a dog does before the giver of food; while the best of elephants looks grave and eats after hundreds of coaxing words. (42).

Moreover,

In this world that alone is called existence which is

passed though lasting for a moment, in celebrity among men and is everlasting (continuous) on account of knowledge valour and fame; even a crow lives for a long time and eats oblation. (43). Moreover,

In this world of mortals, what is the use of the existence of that person, who does not show compassion towards his son, towards his elders, towards the whole class of servants, towards a poor person, or towards his relatives? Even a crow lives for a long time and eats oblations. (44).

Moreover,

What is the difference between a beast and a beast in the shape of man who professes an understanding incapable of perceiving good and evil, who is condemned by many rules of shastras and whose sole intent is to fill his belly? (45).

Karataka said, In the first place we are not ministers. Then, what have we to do with this inquiry?" Damanaka said, "In what time do ministers attain ministership or the reverse? For,

Here none becomes noble, respected or wicked by nature; nothing but his own actions lead him to greatness or the reverse in this world. (46). Moreover,

As stone is raised on a mountain with great effort but is thrown down in no time; so is the soul raised or thrown by merit or demerit. (47).

A man goes either down and down or rises high and high by nothing but his own actions as the digger of a well or the constructor of a rampart. (48).

So it is well; for the soul of all is dependent on their own exertions." Karataka said, "Now what do you say?"

He said, "This lord Pingalaka being frightened by some cause or other having returned is standing here."

Karataka said, "Do you know the truth (cause)? Damanaka said, "What is mysterious here? It is said,

A declared meaning is comprehended even by a beast; horses and elephants carry when directed. A learned man ...nds what is not declared; because intellects have their fruit the knowledge of other's intention. (49).

...ard thought is known by forms, by gestures, gait, by ...by speech, and by changes in eyes and the face. (50)

Now I shall make this lord my own by the superiority of my wisdom on this occasion of fear. For

He, who knows the speech suited to the occasion, agreeableness suited to good nature and anger suited to his strength, is a wise man. (51)

Karataka said, "Oh friend, you are unacquainted with (the ways of) service. See,

One, who enters without being summoned, speaks much without being asked and considers himself the favourite of a king, is dull-headed. (52)

Damanaka said, "Oh you friend, how am I unacquainted with (the ways of) service ? See,

Is there anything by nature beautiful or ugly ? What a man likes is beautiful to him. (53).

Because, a talented person, adapting himself to the disposition which any one possesses should quickly establish supremacy over him. (54) Again,

On being interrogated 'Who is here ?' one should say "I, and please to command properly:" and should carry out the command of the king to the best of one's ability. (55).

Moreover,

He, who is desirous of little, steady, wise, constantly in attendance like a shadow and who, when ordered does not hesitate is a fit person to live in the royal palace. (56).

Karataka said, "Perhaps the lord might disregard you for your unseasonable intrusion, and the other said, "Let it be so: nevertheless attendants should necessarily be near their Lord. For:—

Not to begin (a work) out of fear of a mistake is the characteristic of a mean person. Who, oh friend, gives up his meal for fear of indigestion ? (57) See:—

The king favours a person that is quite near him, though he be void of learning, of low origin and unsuitable. Generally kings, young women and creepers twine round him that is by their side. (58).

Karakata said, "Now having gone there what will you say ? He replied, "Hear: I shall ascertain whether the master is well affected or disaffected towards me." Karataka said, What are the means of ascertaining that?"

Damanaka said, "Hear:—

... from a distance, smiling, great regard for ... speaking of merits even in one's absence, remembrance ... dear objects, attachment while not in (absence) service, ... sweet speech, seeing merits even in a fault—these are the signs of one's being well affected. (59-60).

Moreover,

Putting off, feeding with hopes, disappointing in rewards—these a wise man should know to be the signs of a disaffected master. (61).

Having ascertained this I shall so manage as he would be in my power. Since:—

Talented persons point out beforehand as if they are vividly shining—the disaster consequent on the appearance of danger, and success consequent on the suggestion of remedy, which result from the rules of policy. (62).

Karataka said; "Still you should not speak without an occasion. For:—

Even Brihaspati (the preceptor of gods) giving advice at the unseasonable time may obtain contempt for his intellect and constant disrespect." (63).

Damanaka said, "Friend, be not afraid. I shall not speak at an unreasonable time. For.

A well-wishing servant ought to speak even unasked in adversity, when the Master is taking to a wrong path and when the proper time for action is passing away. (64)

While if I were not to give counsel even at the proper time then I am unfit for the very ministership. For:—

A meritorious person ought to keep up and enlarge that merit by which he makes his livelihood and is praised by the good in this world. (65)

Therefore, Oh friend, permit me. I shall go." Karakata said "May good fortune attend you. May your course thrive. May you succeed (in your undertaking). Do as you like.

Damanaka went to Pingalaka, showing as if surprised. Now having been respectfully made to enter (come up) by the king, while (he was) at a distance, he having prostrated himself before the king) sat. The king said, you are seen after a long time. Damanaka replied. Though the prosperous lord has no business whatsoever with me, a (humble)

yet I have come since a servant ought necessarily to be near the master at the proper time. Moreover:—

Lords, Oh king, have business even with grass as serving the purpose of rubbing the teeth or of scratching the ear; how much more with man having limbs, mouth (speech) and hands? (66).

If again my lord suspects loss of intellect in me who am long rejected by his majesty's feet, that too ought not to be done. For:—

Certainly the intellect of one of steady conduct, though rejected, ought to be beyond suspicion. The flame of fire though turned downwards never has the downward course. (67)

My lord, your majesty, therefore ought by all means to know this distinction

A jewel is trampled down under feet while a glass is held on the head. Let them be as they are. A glass is a glass while a jewel is a jewel. (68). Moreover:—

When a king behaves equally without distinction towards all, the energy of those able to make exertions is damped, (69)

Moreover:—

There are, Oh king, three classes of persons namely: the best, the worst and the middle. One should appoint them to works of three different natures in the same order. (70).

For:—

Servants and ornaments are only placed in their proper places. Verily a crest jewel is never worn on the toe (ankle), nor an anklet on the head. (71). Moreover:—

If a jewel fit for setting in a gold ornament is inlaid in lead, it neither twinkles (there) nor appears to advantage. The fitter (alone) is exposed to censure. (72)

A glass is set in the crown while a jewel is set in the anklet. Certainly it is not the fault of the jewel. But it is the ignorance of the setter. (73). See:—

This one is talented, this one is loyal, this one is brave; there is fear from this. A king who uses his judgment about servants is well supplied with them. (74).

So also,

A horse, a weapon, a science, a lute, a speech, a man (servant) and a woman certainly become fit or unfit according as they fall in with a particular person. (75)

Moreover:—

What is the use of a loyal one that is incapable, and of a powerful one that is mischievous? Oh king, loyal and able I am, you should not despise me. (76).

Attendants become deprived of their intellect by the disregard of their king. Therefore wise men do not get near him on that account. In the kingdom forsaken by the wise there is no policy which is successful, and when policy has failed the whole world sinks down helplessly. (77).

Moreover:—

The public always worship the man worshipped by the king; while he who is despised by the king is despised by all. (78).

Wise men should accept even from a child what is properly said. Does not the lamp yield light in the absence of the sun? (79).

Pingalaka said, "Friend Damanaka, what is this? You being the son of our principal Minister did not come (to me) so long by listening to the words of some villain. Now speak what you desire to speak." Damanaka said, "My Lord, I would ask something. You will be pleased to answer. Why does the lord desirous of drinking water as he is, stand here as if surprised without drinking it?"

Pingalaka replied, "Well-said by you. But there is no confidential place to tell this secret. Yet I shall tell you secretly. (Making it a secret) Listen. At present this forest being presided over by some extraordinary being ought to be abandoned by us. I stand surprised for this reason. I have also heard his great and uncommon roar. This animal must be possessing great strength by his roar." Damanaka replied, "My lord, this is certainly a cause for fear. That roar was heard by us also. Yet he is a bad minister who at the very outset advises his king to abandon his country and then to fight. For:—

A man comes to know the worth of the greatness of intellect of his relatives, wife, and the whole class of servants as well as of himself on the touchstone of adversity." (80).

The lion said, "Friend, a great fear annoys me." Damanaka again said. (aside) "Otherwise how will you talk to me about going to another place having abandoned the pleasures

of your kingdom ?" He said aloud, "My lord, as long as I live you need not fear. But let Karataka and others be conciliated. For a combination of persons is difficult to be had at the time of resisting evils."

Then those Damanaka and Karataka being honoured by the king and having promised a remedy for the danger went away.

Karataka while going said to Damanaka, "Friend, without ascertaining whether this cause of fear is remediable or irremediable, how did you accept this great favour by promising the removal of fear ? Since one ought not to accept a reward from any one without obliging him, particularly from a king. See :—

In his favour there rests the goddess of fortune (Padmâ-Lakshmî). in his valour victory, in his anger there dwells death. For he is possessed of all lustre. (81).

So also:—

A king though quite young, ought not to be disregarded as a mere man. For, this is a great deity living in the shape of man." (82).

Damanaka laughingly said, "Friend, rest quiet. I have ascertained the cause of fear. It is the fear of a bull. Bulls are even our food. What of a lion?"

Karataka said, "If it is so, why did you not remove the fear of the lord at that very time?" Damanaka said, "If the fear of the lord had been removed at that very place then how would there have been the acquisition of this great favour ? Moreover:—

A master should never be made free from want (of their help) by servants.

A servant having made the master free from such need may be like Dadhikarana." Karataka asked "how was that ? Damanaka relates. (83).

STORY THIRD.

There was a lion of great valour by name Durdanta. On the mountain named Arbudashikhara in the north a certain mouse used to gnaw daily the ends of his mane while he was resting in the caves of that mountain. Then seeing the ends of his mane gnawed, he was vexed and

... the mouse that had entered the hole he thought:— "He who is a mean enemy, can never be got over by ... A soldier like himself ought to be put forth to kill him" (84).

Having thought so he went to a village and having inspired confidence brought a cat by name Dadhikarana after a great effort and placed him in his cave by giving him flesh for his food. Afterwards through fear of him the mouse also did not get out of the hole. Whereby this lion with his mane not gnawed slept happily. Whenever he heard the sound of the mouse he used to feed the cat by giving him flesh or food. Now once upon a time the mouse being distressed with hunger, while moving out was caught by the cat and killed. Afterwards when the lion did not see the mouse for several days nor heard the sound made by him, he became remiss even in giving food to the cat on account of his uselessness. Then this Dadhikarana, weak for want of food, became miserable.

Hence I say, "A master should not be made free from want, etc." Then Karataka and Damanaka went to Sanjiwaka.

There Karataka sat under a tree with dignity

Damanaka having approached Sanjiwaka said, "Oh bull, here I am appointed by king Pingalaka, to protect the forest.

The commander Karataka commands, (you) come quickly, or else hence from this our forest. If you do not, unpleasant consequence might ensue. I do not know what the master who is angry might do." Having heard that Sanjiwaka went.

Violation of the orders of kings, disrespect to Brhamins, and a separate bed to women is said to be killing without a weapon. (85).

Then Sanajiwaka who knew not the usages of the country (society) approaching timidly, prostrated himself before Karataka. As it is said:—

The drum on the elephant sounding while he is being goaded by the driver proclaims as it were, "Talent is superior to strength, in the absence of which this is the condition of elephants. (86).

Now Sanjiwaka hesitatingly said, "Oh commander, what ought I to do ?" Karataka said, "Oh bull, you are in this forest. Bow down at the lotus-like feet of our lord." Sanjiwaka said, "Then give me an assurance of safety, I go."

Karataka said, "Hear, Oh fool, away with these doubts."

For:—

Keshava did not give an answer to the king of Chaidi who was cursing him. Certainly a lion roars in imitation of the thunder of clouds, but not of the howling of jackals. (87)

Moreover:—

The storm does not root out grass tender and soft, bent down on all sides, but affects the trees alone. A great person displays his valour towards none but a great person. (88).

Then those two having kept Sanjivaka at some distance approached Pingalak.

They being looked at respectfully by the king, saluted him and sat down. The king said, "Have you seen him?"

Damanaka replied, "My lord I have seen. But it is as you thought. Powerful as he is, he wishes to see your majesty. But he is very powerful Therefore, your majesty would do well to see him after being ready. You ought not to be afraid by his mere roar.

As it is said:—

One ought not to be afraid by mere sound not knowing its cause. Having ascertained the cause of a sound a procuress attained influence." (89)

The king asked, "How is this." Damanaka relates.

STORY FOURTH.

"There was a town by name Brahmapura on the mountain Shriparwati. A rumour was heard that a demon by name Ghantakarna lived on the top of that mountain.

Once upon a time a certain thief running away with a bell was killed by a tiger. The bell dropped down from his hand which was picked by monkeys. The monkeys used to ring the bell every now and then. Then the man was seen eaten and the ringing of the bell was heard every now and then by the citizens. Afterwards all people fled from the town saying that Ghantarcowa being angry eats men and rings the bell. A procuress by name Karala thinking that the ringing of the bell was untimely and doubting whether it might not be the monkeys that were ringing the bell ascertained it and herself requested the king, 'Oh Lord, if some money were spent, I will win over this Ghantakarna." Then the king gave her wealth.

When the procuress having marked out a circle made a show of the pomp of the worship of Ganesha and other gods, herself entered the forest taking with her fruits liked by monkeys and scattered them there. Then the monkeys having left the bell became engrossed in the fruits. While the procuress returned to the town with the bell and was honoured by all people. Hence I say, "One ought not to be afraid by the mere sound," etc. Then Sanjiwaka was sent for and presented. Afterwards he stayed there in great friendship.

Now once upon a time the brother of that lion by name Stabdhakarna came (there to pay a visit). Having given him reception and having asked him to rest, Pingalaka walked off to hunt beasts for his food. In the meanwhile Sanjiwaka said "My lord, where is the flesh of the beasts of prey hunted down today ? The king replied, "Damanaka and Karataka know it. "Sanjiwaka said, "Let it be ascertained whether there is any or not. Pingalaka after pondering replied, Positively there must be nothing of it." Sanjiwaka said, "How have they eaten so much flesh ?" The king replied. "Either eaten, spent, distributed or rejected. This is the every day course."

Sanjiwaka said, "How is this done without the knowledge of your prosperous majesty's feet ?" The king replied, "It is always done without my knowledge." Now Sanjiwaka said, "This is not proper. As it is said: —

One ought to do nothing by himself. Oh lord of the world, without informing the master except the warding off of danger. (90)

A minister is like the water-pot of an ascetic giving out little, taking in a great deal. Oh king, one little appreciating the worth of time is a fool, one taking a minute account of money is miserable, (91)

For that minister is always usful who augments even a farthing (Kakini=20 couries). Treasures are of the life of a king possessing treasure, and not life itself is his life. (92)

Again, not even by the practice of ancient family customs does a man become an object of resort, what of anything ? One void of wealth is forsaken even by his wife, what is so by others. (93)

... this is the principal defect of a king —

prodigality, carelessness, as also acquiring by illegal means, bounty towards persons that are far away, these are said to be the disasters for the treasury. (94) For:—

The wealthy person squandering away (wealth) at his will without taking into account his resources is necessarily and in no time ruined, be he as rich as the god of wealth. (95)

Stâbdhakarna said, "Here, O brother, Karatak and Damanaka, are your old dependents appointed on the business of making peace and war. They ought never to be appointed on the business of the treasury. Moreover I tell here what I have heard on the subject of appointment.

A Brahmin, a Kshatriya (One belonging to the warrior caste) and a relative are not the right persons for appointment (in money matters). A Brahmin does not give away wealth even reluctantly, though it be proved (as belonging to, others.) (96).

A Kshatriya being appointed on treasury certainly shows his sword (threatens the person demanding it though he be the master). While a relation seizes on and eats up every thing through his claims of relationship (97)

An old servant in such a post not afraid even of his mistake might feed on it unrestrained, altogether defying his master. (98).

A benefactor in such an office does not mind his fault; and using the obligation as a plea devours everything. (99)

Since a minister made the companion of (a king's) private amusements, himself plays the king; disrespect is invariably shown by him always through familiarity. (100).

One wicked at heart and one patiently suffering are ruinous in every way. Shakuni (the maternal uncle of Kaurava princes), and Shakatâra (the minister of Nanda king) are, Oh King, examples in this respect. (101).

Certainly no rich minister would ever be obedient as any other person. This is the rule of the wise (prophets) that prosperity changes the mind. (102).

Not taking advantages offered, exchange of money, yielding nature, negligence, dull-headedness and enjoyment— these are the blemishes of a minister. (103).

The king must daily look to the systems of revenue, the payment of stipends, changes of office.

Oh king, officers when pressed hard give out their [illegible] essence. For they are generally like obstinate sores. (105).

Officers, Oh king, should often be forcibly deprived of their wealth. Does the bathing dress when pressed immediately give out water only once? Having taken into account all this one should act as occasion requires."

The lion said, "It is all as you say. But these two do not at all act up to my words." Stabdhakarna replied, "All this is altogether improper. (106) For,—

A king should not forgive his own sons if they violate his orders. What forsooth is the difference between a real king and one drawn in picture? (107).

The fame of an idle fellow is lost, the friendship of one that is crooked, the family of one whose senses are lost, duty of one that is intent upon wealth, the fruit of learning of him that is vicious, happiness of a miser, and the kingdom of a king who has a careless minister. (108).

Moreover:—

A king should positively protect his subjects from thieves, his own officers, and his enemies from his favourites and from his own greed. (109).

Oh brother, you should completely follow our advice. We also know the ways of the world. Let this Sanjiwaka who feeds on grass be appointed on the business of the treasury.

Upon this advice he being appointed there, from that day the time of Pingalaka and Sanjiwaka passed in great friendship, and they abandoned all their relatives. Then on seeing slackness in giving food even to dependents Karataka and Damanaka consulted between themselves; when Damanaka said to Karataka, Friend, what is to be done? This is a self committed mistake, and when it is a self committed mistake lamentation is also not justifiable.

As it is said,—

I for having touched Swarnarekha, a female messenger for having fastened herself, and a merchant for wishing to take a jewel; all these suffered for their own fault." (110).

Karataka said, "how was this? Damanaka relates:—

STORY

[illegible] was a king Virawi[illegible]

[illegible] A certain barber t[illegible]

gallows by the officers of police, was held by the end of his (wearing) garment by a recluse named Kandarpaketu with a merchant as his second, saying, "This one ought not to be hanged." The officers of the king asked, "Why ought he not to be hanged?" He replied, "hear." He repeated, "I having touched Swarnarekha, &c." They asked, "How was that?" The recluse related thus: "I am Kandarpaketu, the son of Jimutaketu, king of Sinhaldwipa.

Once while residing in the pleasure forest I heard from the mouth of sailing merchants that in the sea, a certain girl sitting at the root of the desire-yielding tree that appeared here, on a sofa variegated with the rays of a fringe of precious stones decorated in completely set ornaments, and playing on the lute like the goddess Lakshmi was seen on the fourteenth day of the lunar month. Then with a sailing merchant, I got into a bark and went there. Having gone there I saw her as described partially sunk in the sofa. Then I too being drawn by the string in the shape of her beauty, gave a jump after her. After that having reached Kanakapattan (Golden town) I saw her in a golden palace lying on the sofa in the same state and waited upon by Vidyadharis. She also seeing me from afar sent her maid to me with her greetings, while that maid being asked by me, said "This Ratnamanjari, the daughter of the Vidyadhar emperor Kandarpaketu has taken a vow.

It is the resolve of her mind that he alone who would come (here) and see this Kanakapattan with his own eyes, should marry her even in the absence of her father. Hence let your honour marry her according to the Gandharva form of marriage.

Now Gandharva marriage having taken place, I remained there enjoying her company, Then once she said in privacy: "My lord, you may enjoy all this at your own will. (But) you should never touch this Vidyadhari named Swarnarekha drawn in the picture. Afterwards, out of curiosity, I touched that Swarnarekha with my hand; and being kicked by her lotuslike feet though she existed only in picture, came and dropped in my own country. Afterwards being afflicted with pain I turned a recluse and while wandering over the earth reached this town. Here when the day closed I while lying down in the house of a cowherd observed the following. In the evening the cowherd came home after having taken care of his

...saw his wife holding some consultation with a ... messenger. Whereupon having beaten that Gopi and ... her to a post he slept. Then at midnight the messenger, ... wife of this barber, having approached the Gopi again said, "That one burnt as it were by the fire of your separation, wounded by the arrows of Cupid, lies as if on the point of death. As it is said:—

At night when the darkness is dispelled by the lord of night Cupid, having repeatedly aimed at, pierces the minds of youths.(111).

Having seen that sort of condition of him and being distressed at heart, I have come to send you to him. Therefore I shall fasten myself here you having gone there and satisfied him should quickly return. It being done accordingly, and the cowherd being wide awake said, "Now I take you, oh sinful one, to your paramour." When she said nothing in reply the cowherd being excited, said "Do not you even return a reply to me through haughtiness?" And taking a knife cut her nose in passion. Having done so the cowherd went to bed again and slept. Having returned the Gopi asked the female messenger, "What is the news? The messenger replied, "Look at me. My very face tells the news." Afterwards that Gopi having fastened herself as before remained in the place, while the female messenger taking the cut nose with her went home and staid there.

Then this barber asked his wife early at dawn for the razor-case while she gave him only one razor, then this barber being provoked at not getting the whole razor case threw away that razor into the house from a distance.

Now she setting up a pitiful cry and saying "This one has cut my nose without any fault of mine, took him to the officers of justice. While that Gopi being asked again by the cowherd said, "Oh sinful one, who can deform me, a very chaste one? The eight guardians of the eight quarters alone know my conduct. For:—

The sun, the moon, the wind, the fire, the sky, the earth, the water, the heart, the god of death, the day, the night, the two twilights and religion know the action of man. (112)

If I am quite chaste, if I know none other than you, if I never had connection with a stranger even in my dream, then in consequence of my virtue will my nose, though cut, be repaired,

I could seduce you ... you are my lord. I hesitate out of public scandal ... Then when this cowherdess having lit a lamp ... face, and found it possessed of a prominent nose, she fell down at his feet crying blessed am I whose ... I relate the history of this merchant also that is here with me.

This man having left his house reached this town after twelve years from the neighbourhood of Malaya mountain, and rested in the house of a harlot. There was a matchless jewel on the head of a wooden Vatala placed on the door of the house by her procuress. This merchant being covetous, got up at night and made an attempt to take the jewel.

Then this fellow ... that Vatâla with his arms moved by strings set up a pitiful cry. Afterwards the procuress got up and said, "Boy, you have come from the neighbourhood of Malaya. Hence give away all the jewels to this one otherwise you will not be freed, such is this goblin. Then this one delivered up all the jewels, and as he became deprived of all his possessions he came and joined us. Having heard all this the officers of the king urged the justice of peace to do justice. Afterwards that messenger and the Gopa were driven out of the town by him, while the ... went home. Hence I say, "I having touched Swarnarekha" etc. Now this is a self-committed mistake. Lamentation in this case is not proper. Musing for a while, Friend, as friendship between them was brought about by me so also would I sow dissension between them. For:—

Very skilful persons make even falsehood look like truth as persons skilled in the art of painting show depression and elevation on the even surface (113).

Moreover.—

He whose mind does not fail in unexpected occurrences gets over difficulties as a Gopi in the case of her two paramours. (114)

Karâtaka asked. "how was this ?" Damanaka relates:—

STORY SIXTH.

There was in the town of Dwarawati a wife of a cowherd who was a ... She used to have carnal intercourse with the head officer of the village and also his son. As it is said:—

The ... is not satisfied with (any amount of ...), the ocean with (any number of) rivers, the god of death with all beings and a beautiful-eyed one (woman) with (any number of) men. (115).

Moreover,

Not by liberality, nor by respect, nor by straightforwardness, nor by service, nor by weapon, nor by knowledge are women to be conquered. Women are altogether crooked. (116)

For:—

Women having abandoned a husband who is a store of merits, attended with fame, lovely, conversant with the modes of sexual enjoyment, rich, and young, quickly go to (seek)another person void of character, merits and other things. (117). Moreover:—

Certainly a woman does not attain such satisfaction though sleeping on a variegated bed, as that attained in the company of a stranger (even) on a ground covered with Dúrwa grass and others. (118).

Now once upon a time she was enjoying the company of the son of the head officer. In the meanwhile the head officer also came there to please himself in her society.

Having seen him coming, she concealed his son in the granary and began to make merry with the head officer as before. Afterwards her husband the cowherd came there from the cowpen. Having seen him the Gopi said, "Oh you head officer, take a stick and pretending anger go out in haste." He having done accordingly, the cowherd having come home asked his wife, on what business the head officer had come and stood there? She replied,

"He on some account got into passion with his son, while he who pursued came and entered here, and I saved him having concealed him in the granary. His father after search did not find him here, hence this head officer is going away quite in passion."

Then she took his son out of the granary and showed him (to her husband). As it is said:—

What women eat is twofold; their talent four-fold, and their pursuits six-fold, while (their) passion eight-fold.(119)

Hence I say, "when the business is at hand," etc. Karataka said, "Let it be so. But great is the friendship

between these two proceeding from natural inclination. How is it possible to break it?" Damanaka said, "Let a remedy be devised. As it is said —

What is possible by a remedy is not possible by power. A black serpent was hurled down by a female crow by means of a gold string." (120)

Karataka asked, "How was this?" Damanaka related,

STORY SEVENTH.

On a certain tree there lived a pair of crows. A black serpent residing in the hollow of that tree ate their young ones. Then the female crow, when she was pregnant again, said to the crow "Lord, let this tree be abandoned. Our offspring is ever eaten by the black serpent that resides here. For:—

A wicked wife, a rogue of a friend, impertinent servants, or residence in a house having serpents in it is undoubtedly death itself." (121)

The crow said, "Love, you need not be afraid. Very often I have pardoned his offences. But now it is not to be forgiven." The female crow said, "How could you fight with this powerful one?" The crow said, "Away with this doubt. For:—

He that has talent has power. But whence can there be power to one void of talent. See a lion very haughty was pulled down by a hare." (122)

The female crow laughingly said, "How was this?" The crow related,

STORY EIGHTH.

There was a lion by name Durdanta on the mountain by name Mandara. He was always in the habit of killing beasts. Then all the beasts uniting together thus requested the lion, "Oh lord of beasts, why do you kill many beasts at a time? If it be your pleasure, we ourselves will make a present of one beast daily for your dinner." Thereupon the lion said, "If you wish it, let it be so." From that time he used to eat the one beast that was (daily) presented. Now once upon a time the turn of an old hare came. He thought:—

Homage is done to the object of fear with the hope of ...

... life. If I am to die what have I to do with ... the lion? (123)

Therefore I shall go very slowly."

Thereupon the lion being distressed with hunger said to him "Why have you come so late?" The hare said, "My lord, I am not to be blamed. While coming I was forcibly held by another lion. Having pledged my word to go back to him I have come here to tell of it to my lord." The lion angrily said, "Go with me quickly and show that wicked one. Where does the wicked fellow stop?" Then the hare taking him along went to show him a deep well. Having reached there he said, "Let my lord see with his own eyes" and showed in the water of that well the reflection of that very lion. Then this one being inflamed with anger haughtily flung himself at it and died. Hence I say, "He that has talons," etc.

The female crow said, "I have heard everything. Now tell me what is to be done. The crow said "A prince daily comes and bathes here in the neighbouring lake; you, having with your beak picked the gold string (which he shall have) taken off from his body and placed on the stone near the water, should place it here in this hollow. Now once upon a time when the prince entered the water for bathing the female crow did accordingly; and the officers of the king while engaged in following the gold string saw the black serpent there in the hollow of the tree and killed him. Hence I say, "What is possible by a remedy," etc.

Karataka said, "If it is so you may go. May your journey be attended with success." Then Damanaka having gone to Pingalaka saluted and said, "My lord, thinking the business to be urgent and foreboding great danger I have come to you. For—

A well-wishing man ought to give beneficial advice though unasked in adversity, at the time of (the master) taking to a wrong path, and when the proper time for (doing a ...) is passing away. (124)

A king is a being solely made for (receptacle) enjoyment and not for business. A minister that ruins the business of the king is ... with blame. (125)

Likewise ... This is the course of ministers:—

Better is the giving up of life or even the cutting off

of the head, but ... the ... at one who possesses the sinful desire of going to the position of the master." (126)

Pingalaka respectfully said "What do you intend to say now ?" Damanaka said. "My lord. Sanjiwaka appears to have double dealing with you. So also despising the three resources (१ प्रभुशक्ति, २ मन्त्रशक्ति, ३ उत्साहशक्ति.) of your prosperous lordship now before us, longs for the very kingdom." Having heard this Pingalaka stood frightened and silent with surprise. Damanaka proceeded, "My lord, it is the (fruit of the) very mistake that you, disregarding all other ministers, made him alone the sole master.

For,

The goddess of wealth (some how) supporting her feet attends on the extremely exalted minister and on the king. She, on account of her feminine nature, being unable to bear the burden (of both) forsakes one of the two. (127)

Moreover:—

When a king makes one minister the sole authority in the kingdom, infatuation takes possession of him (the minister) through hauteur and he is betrayed through rash negligence. A desire of independence takes possession of his heart, when so betrayed. And then he through the desire of independence treacherously plots the murder of the king. (128)

Moreover:—

Eradication of food besmeared with poison, of tooth unsettled and of a wicked minister (would alone) tend to happiness. (129) ...

When the king ... makes over his riches to the minister is in difficulty he sinks down (is ruined) like a blind man without guides. (130)

In all affairs he exercises his own will. Now, my lord may do what he thinks proper in this case. Moreover I know this much.

There is not a man in this world who does not long for wealth. Who in this world does not longingly look at another's beautiful young wife ? (131)

The lion musingly said, "Though such be the case, great is my friendship with Sanjiwaka. See:—

He who is dear is ever so though practising frauds. ...

which is one's body not dear, repulsive, as it is on account of intimate disease

Moreover:—

"... a dear is everyone though doing disagreeable things. Who has disregard for fire though it has burnt the best part of a house?" (133)

Damanaka again said, "My lord that is a great mistake. For:—

The person on whom a king looks with special regard, be he a son, a minister or even a stranger, is resorted to by wealth. (134)

Hear my lord:—

The result of a wholesome thing though disagreeable is beneficial. Where there is a speaker and a listener prosperity finds pleasure there. (135)

And you having set aside old servants have honoured this stranger. You have done an improper thing. For:—

One should not honour strangers setting aside old servants as there is no greater blunder than this, tending to the overthrow of a realm." (136)

The lion said, "What wonder is this?

He was brought here and promoted by me after giving promise of safety. So can he plot treacherously against me?"

Damanaka said, "My lord,

A wicked person though constantly honoured does not attain tractableness; as the crooked tail of a dog could not be made straight by such means as chafing and anointing. (137)

Moreover:—

The tail of a dog, anointed, chafed, bound round by ropes when released (even) after twelve years returns to its original shape. (138)

Moreover:—

How can promotion or honour please the wicked? Poisonous trees do not bear wholesome fruits though sprinkled (fed) with nectar. (139) Hence I say,

Even unasked one should tell what is wholes ... then
whose degradation he does not wish ...
... is good; while quite ...
... ked). (140)
... his said,

He is well-disposed who wards off misfortune; an act which is pure. She is a wife who is ... talented who is respected by good. That is fortune ... does not produce heat. He is happy who is free from greed. He is a friend who is artless. He is a man who is not tormented by senses. (141)

If my lord affected by the contagion of Sanjivaka ... warned, does not turn away, it is not the fault of ... like me. As it is said:—

A king addicted to lust does neither mind business ... benefit. Being self-willed he proceeds according to his will like a mad elephant. Then being carried away by arrogance, when he falls into deep sorrow he throws the blame on the servant, but does not perceive his own impropriety. (142)

Pingalaka (aside).

"One ought not to punish one for the fault of ... After ascertaining for oneself, one should punish ... (any one). (143)

As it is said;—

There is no law for favour of punishment before as... the merit or fault.

As the hand haughtily put into the mouth of ... (only) tends to one's own destruction." (144)

He said aloud, "Then should Sanjivaka be warned..."

Damanaka hastily said, "My lord, do not do so, ... result in the breach of counsel. For, as it is said:

This seed of counsel should be kept so secret ... not be ever slightly divulged (broken). It being ... grow (thrive). (145)

Time drinks away the juice (fruit) of what is to ... what is to be given and what is to be done, when ... done immediately. (146)

Therefore what is inevitably comin... out with great caution.

A counsel like an impatient warrior ... every ... does not bear to remain long ... betrays ... (147)

If this fellow, though found out ... be

pardoned with a warning against him misdoing, that too is quite improper. For:—

He who wishes to make peace with a friend that was once wicked only invites death, as a she-mule a foetus. (148).

When a bad man is employed near one whatever he does is unprofitable. The Sakunee and the Shakater may here serve, oh prince, for examples. (149).

The lion said, "Let it first be ascertained what he can do to us," Damanaka said, "My lord,

How can there be the decision of strength without knowing the subordinate and the principal.

See the ocean was disturbed by the mere Tittibha (a kind of water animal)." (150)

The lion asked "How is this ?" Damanaka related.

STORY NINTH.

"On the shore of the southern ocean there lived a couple of Tittibha birds. There the Tittibhi on the point of delivery said to her husband, "My lord alet a private place fit for delivery be found out„ The Tittibha said, "My love, this is the very place quite fit for delivery." She said, "This place is overflowed by the tide of the sea." The Tittibha said, "Am I so powerless that I should be overpowered by the sea ?" The Tittibhi laughingly said, "My lord, great is the difference between you and the sea."

Or:—

He, who in this world knows how to avert defeat or what is proper and who has worldly knowledge, never sinks down (sustains defeat) even though in difficulty. (151)

Moreover:—

The undertaking of impossible business, quarrel with one's relations, rivalry with the powerful and confidence in young women, these are the four inlets to death." (152)

Then she was delivered in the same place with great reluctance according to the word of her husband. Having heard all this the sea also in order to ascertain his power [illegible] away the eggs. Then the Tittibhi being overwhelmed with [illegible] said to her husband, "My lord, misfortune has befallen [illegible] my eggs are lost." The Tittibha said, "my dear, [illegible] heart. So saying he until

gether and went to the lord of birds, the eagle veyance of the god Vishnu. Having gone there the placed the whole history before his godhead —the eagl lord, staying in my house as I was, I am chastised sea without any fault of mine." Then having heard words the eagle requested his master the godhead Nâraya the cause of the stability and destruction of the ... He ordered the sea to give away the eggs. Then p the order of his godhead on the head (implicitly consent ing to it) the sea delivered over those eggs to the Titti

Hence I say, "Without knowing the subordinate and the principal," etc. The king said, "How is it to be ascertained that he is mischievously minded?" Damanaka said, "When this one would haughtily come towards you as if in a startled manner presenting the weapons in the shape of his pointed horns, my lord should know it." So saying he went to Sanjiwaka. Having reached there approaching very slowly he showed himself as if quite dismayed. Sanjiwaka respectfully said, "Friend do you fare well?" Damanaka said, "Whence can there be well-being to dependents?"

For:—

Riches are in the hands of others, the mind is in anxiety, and there is uncertainty even as regards security of one's own life in the case of those that are the servants of kings. (153)

Moreover:—

Who having got riches does not become haughty? adversities of what worldling have vanished? The what person in this world is not disappointed by ... who is a favourite of the king? Who is not emb... death? What beggar has attained greatn... len into the snare of the wicked has got s...

Sanjiwaka said, "Friend, say what is this?"

Dama... d, "What shall I say, ... one, though sinking in a mass ... serpent, can ... bind ... hold it, so I ... For:— ... trust of the, k...

What am I to do and where am I to go, fallen as I am into the sea of sorrow." (155)

So saying, he heaved a long sigh and sat. Sanjiwaka said, "Yet friend, tell your mind clearly." Damanaka said in an under tone, "Though the king's trust is not to be betrayed yet you have come here upon our faith. I long for the next world. I must tell you your benefit. Hear. This our master having changed his mind with respect to you said in privacy, 'Having killed this very Sanjiwaka I shall satisfy my attendants.'" Having heard this Sanjiwaka became greatly dejected. Damanaka again said, "Away with dejection. Let something suited to the occasion be done."

Sanjiwaka musing for a while said, (aside) "Indeed it is well said. It is not possible to decide from dealings whether something is the act of a wicked fellow or not. For—

Women are generally accessible to the wicked, a king generally fosters the unworthy, wealth generally follows a miser, and the god of rain (a cloud) generally showers down water on mountains. (156)

A wicked man appears to advantage on account of the glory of his patron as a dirty (dark) collyrium put into (applied to) the eyes of young women." (157)

Then after thinking a while he said "Alas! What has this befallen? For—

What wonder is there that a king though propitiated with efforts does not get satisfaction? but this one is an extraordinarily peculiar figure who being served becomes inimical. (158)

Hence this is a mysterious problem. For:—

He who becomes angry at some cause certainly is satisfied on its removal. While how is that man to be pleased whose mind is disturbed without a cause? (159)

What wrong have I done to the king? Or kings become hostile without a cause?"

Damanaka said, "Exactly so. Hear:—

Even benefit done by some loving wise man becomes hateful, while even injury done by others in one's own [illegible] gives satisfaction. How very strange is the nature [illegible] ely disposed persons. The duty of a servant is

quite mysterious [illegible] hensible even to Yogis (contemplative saints).

Moreover:—

Hundreds [illegible] upon the wicked, hundreds of fine speeches upon [illegible] hundreds of words upon the disobedient and [illegible] upon the insensible. (161) Moreover:—

On sandal trees [illegible] waters there are lotuses as well [illegible] there are the wicked, the destroyers of merits. [illegible] not without impediments. (162) Moreover:—

There is no part of [illegible] that is not resorted to by the wicked [illegible] fierce animals. Its bottom (is resorted to) by [illegible], flowers by bees, branches by monkeys, and tops by bears. (163)

Now this master is found out to be sweet in speech (but) poisonous at heart. For:—

What indeed is this peculiar art of acting that is practised by the wicked? Viz:— from a distance to be with outstretched hands, moist eyed, almost getting up from the seat (half relinquished seat) anxious to give a close embrace, showing regard for the [illegible] of the favourite, possessed of poison [illegible] heart, honeyed externally and very clever in deceit. (164)

So also:—

A bark is (of use) for going over the mass of water (ocean), difficult to be crossed, a lamp on the approach of darkness, a fan in an [illegible] place, a goad for checking the insolence of mad elephants. Thus there is not a thing on the earth for which remedy is not devised by the creator. (But) I think [illegible] the creator [illegible] foiled in checking the course of the minds of the wicked. (165)

Sanjiwaka again giving out a sigh [illegible] It is a pity How I, a feeder on grass, am to be killed by the lion!

For:—

Between two alone, there is said to be [illegible] viz. those who possess equal wealth and equal power, but never between the highest and the lowest. (166)

Again [illegible] to me ?

One [illegible] of a king [illegible] changed in [illegible]

[illegible] ever [illegible] the altered mind of a king [illegible] minister [illegible] broken) bracelet of [illegible] (167)

The [illegible] and the regal power, these two are the only [illegible] One falls in one place (destroys a single [illegible]), while the other all around. (168)

[illegible] better is earth in a battle. Now, obedience to [illegible] is improper. For:—

One, if killed, obtains the heaven; or by killing enemy [illegible] certainly both these are rare aquisitions for warriors. (169)

While this is a proper time for war.

[illegible] wise call that to be the very time fit for fighting when, in not fighting, there is certain death, while in fighting danger [illegible] (170)

[illegible]:—

A wiseman [illegible] he sees not the slightest good for himself in not [illegible] while fighting with the enemy. (171)

By victory one gets Lakshmi (the goddess of wealth), while even in death a celestial damsel. Bodies are perishable in a moment. What cares should there be in a death in the battle field ? (172)

Having [illegible] this, Sanjivaka said, "Oh friend, how is he to [illegible] me about to kill me?" Damanaka said, "you [illegible] his valour when the Pingalaka will [illegible] his tail [illegible] and with his [illegible]

To whom [illegible] the object of [illegible] people on the [illegible]

That all [illegible] you for [illegible] Karataka [illegible] each [illegible] cried [illegible]

who indeed is a friend to the wicked? Who when scorched does not get angry? Who does not ... by wealth? Who is not clever in wickedness? (174)

Likewise:—

... self-elevation, rogues make a ... man wicked. What forsooth does not the wicked do like fire that consumes every ... comes in ... ?" (175)

Then Damanaka having gone to Pingalaka ... here comes that evil-intentioned one. Therefore remain ready (well-armed), and thus ... aforesaid form. Sanjiwaka also coming and ... in that changed form, showed valour after his ... Then in a fight between them Sanjiwaka ... the lion.

Now Pingalaka having killed Sanjiwaka ... and composing himself stood as if in sorrow and ... a cruel act is done by me? For:—

The kingdom is enjoyed by others. The King is ... receptacle of sin resulting from the transgression ... as a lion by killing an elephant. Moreover:—

(Where there is) either the loss of a portion of ... that of a virtuous and talented servant, the loss of the ... is death to Kings. The land though lost is ... but not servants." (177)

Damanaka said, "My lord, what is this novelty ... are putting yourself to pain for killing an enemy? ...

As it is said:—

A King desirous of prosperity should kill one ... (murderous) whether he be the father, ... son or a friend. (178)

Moreover:—

... with the principles ... should not be excessively con... ... a man cannot eat ... him). Moreover ... (as well) to ... alone. That ... in kings ...

Nothing but the penalty of life is the expiation to him that aims at the position of his master through greed of kingdom or through hauteur.

Moreover:—

A compassionate king, a Brahmin eating anything (voracious) as unruly wife, a companion of a bad disposition, a disobedient servant, a careless officer, and one who is ungrateful, these should be abandoned. (182)

And particularly:—

The conduct of the King like that of a concubine is of many colours; viz: It is true as well as false; harsh as well as sweet; cruel as well as compassionate; niggardly as well as liberal; always laying out as well as solicitous of a large influx of gems and money." (183)

Pingalaka being thus consoled by Damanaka recovered his own natural state and sat on the throne. Damanaka being pleased at heart, said, "May your majesty prosper. May the whole world enjoy good-fortune." Thus he lived happily.

Vishnusharman said, "have you now heard Suhratbheda (Dissension among Friends) ?" The princes said, "We have heard by your honour's favour. We have become pleased." "Let this also be." Vishnusharman said,

Let there be dispute among friends in the abode of your enemies. Let the wicked being drawn away by the god of death daily approach annihilation. Let people always be the abode of happiness and prosperity. And let even a child always take delight here in the attractive beginning of the story. (184)

Here in Hitopadesha ends the second collection of fables called Suhratbheda.

HOSTILITY.

At the time of the commencement of the story again the princes said "Venerable ... have curiosity to hear (your ... nusharman said. "If you ... the discourse on (Hostility) ... fight between the ... the strength (of ...

...were cheated by the ... ing resided in the enemy's camp, and ... ired confidence (in them i. e. geese for ... crows)." (1)

"How is this," said the princes. Vishnus...

"There is a lake by name Padmakeli in Ka... There lived a lord of geese by name Hiranyagarb... aquatic birds having joined together enthroned ... kingdom of birds.

If there were no king, as the proper guide (to sub... people would be ruined in this world like a boat without pilot in the sea. (2) Moreover,

The king protects the subjects the subjects elevate the king. Protection is better than elevation. In its absence ev... the good turn out bad. (3)

Once upon a time that king of geese surrounded by his retinue, was sitting at ease on a sofa of very expansive lotu...

Then a certain crane by name Dirghamukha, having ... from a certain country, and made his obeisance, sat. "Di... mukha," the king said, "you have come from another cou... (so) tell (us some) news." "My Lord" he said, "The... an important news I have come here quickly to speak (... to you. May you be pleased to listen to it.

...t is in Jambudvipa a hill by name Vindhya... lives a peacock, a king of birds, by name Chitravarna, ... seen walking over a burnt forest by his attendants that passing, and was asked 'Who are you? Whence hav... come?' Then I said, "I am the attendant of the King ... by name Hiranyagarbha, the supreme ruler (o... Karpuradvipa. I have come to see a foreign co... curiosity. Having heard this, the birds said, "... countries which is the better one and which is ...

I said- "Oh why do you ask this? there is a ... For, Karpuradvipa is the heaven itself and ... lord of heaven (Indra); and what ... destined to live) in such a barren pla...

... having heard my words beca... ... giving milk to serpents is ... ... to fools ser... ... (4) Moreover,

A wise man alone is fit to be advised but never an ignorant one. Birds, having given advice to a [illegible] ived of their places (of abode)." (5)

"How is that," said the king. Dirghamukha related:—

STORY FIRST.

"There is an extensive silk-cotton tree on the bank of the river Narmada. There the birds lived happily in its hollow in which they had built their nests. Now once upon a time in the rainy season when the surface of the sky was covered with black coverings it rained in great torrents. And then the birds having seen the monkeys sitting at the foot of the tree affected with cold and trembling, (with compassion), said, "Oh monkeys, listen:—

We have built our nests with straw, collected by means of nothing but our bills. You having got hands and feet and other means, why do you thus suffer? (6)

Having heard that, the monkeys, who were incensed, thought. 'Oh! the birds sitting in the hollow of the nest (which is) free from the wind and being comfortable are censuring us. So let the rain stop. Afterwards the rain having stopped, the monkeys mounted the tree, broke their nests and dropped their eggs down. Hence I say, "A wise man alone should be advised, etc." The king said, "Then what did they do."

The crane related, "Then the birds angrily said, "who has made this goose a king?" Then being excited I said, "Who made your peacock a king." Having heard this they all became ready to kill me. Then I also showed my valour. For:

At other times forgiveness is the ornament to men as modesty is to women. At the time of defeat valour is the ornament as immodesty at the time of sexual enjoyment. (7)

The king having smiled said,

"He, who having looked into the strength and weakness of himself as well as of others does not know the difference, is despised by his enemies. (8)

Moreover,

An unwise ass, covered in the skin of a tiger, [illegible] ing in a field for a long time, was killed owing to [illegible] of his voice." (9)

[illegible] asked the crane. The king [illegible]

STORY SECOND.

"There was a washerman by name Vilâsa in E[illegible] His ass weakened on account of overtask was [at the] point of death. Then that washerman having cover[ed him] in the skin of a tiger, left him in a corn-field near a fo[rest] so that the keepers of the field, having seen him from [afar] ran away having mistaken him for a tiger. Now once u[pon] a time a certain keeper of the field, who had protected [his] body with a grey blanket having made a bow ready [lay] in wait with his body bent low. And the ass who [had] grown plump and in whom strength was produced b[y] eating corn to his heart's fill having seen him from afar took him to be a female ass and having brayed loudly ran towards her. The field-keeper having ascertained him to be an ass by his braying killed him very easily. Hence I say "Though grazing for a long time, etc." Dirghamukha said, "Then the birds said," Oh you sinful wicked crane, while roaming on our land do you insult our king? Therefore it is not pardonable now." So saying all being angry struck me with their beaks and said, "Oh you fool, know that that goose, your king, is quite soft. He has no right to govern. Since being very foolish he is unable to pro[tect] the wealth though in the palm of his hand. How can he govern the earth or what kingdom can he have? But you are a frog in the well. Therefore you advise us to take his support. Hear,

A large tree possessed of fruit and shade should be resorted to; if by (bad) luck there happens to be no fruit, who can ward off shade? (10)

Moreover;

A mean person should not be served [illegible] should be sought with the great. Even water in t[he hands of a] tavernkeeper is called liquor. (1[illegible])

Moreover,

According to the support and the thing [illegible] a great thing attains littleness, and [illegible] one appears as [po]ssessing abundant qu[illegible] in the mirror. [illegible] Moreover,

[illegible] a trick (played) against the most powerful king,

there may be success (i. e. one may achieve success) certain hares lived happily by the trick of the moon." (13)

I said, "How is that." The birds related :—

STORY THIRD.

Once upon a time for want of rain, in the rainy season a herd of elephants distressed with thirst said to their lord 'What remedy is there for our subsistence ?' (Even) for mean creatures there is no place to plunge in. We are as if dead for want of one (place to plunge in). What should we do ? Where should we go ? then the king of elephants having gone not very far showed them a clear pond.

Then as the days rolled on many insignificant hares living on its bank were crushed by the trampling of elephants' feet. At last a hare by name Shilimukha thought, 'This herd of elephants distressed with thirst must come here every day, hence our whole family will be destroyed. Then an old hare by name Vijaya spoke, 'Do not be uneasy.' I will find out a remedy in this case. Then he having taken a vow walked away. While going away he thought, How should I speak standing before the herd of elephants.

For,

The elephant kills even while touching, the serpent even while smelling, the king even while protecting, and the wicked person even while laughing. (14)

Hence I, having mounted the top of a mountain shall address the chief of the herd." That being done the chief of the herd said "Who are you, whence have you come ?"

He replied, "I am a hare. I am sent to you by the reverend moon." The chief of the herd said, Deliver your commission. Vijaya said, (15)

A messenger does not speak otherwise than truth) even if weapons are raised up (against him). For he is the communicator of truth always in consequence of his being not to be killed.

Hence I with his permission [illegible] That you have destroyed the hares, the [illegible] of the moon [illegible] well by you. These hares [illegible] long time my [illegible] [illegible] am known as one [illegible] [illegible] having spoken [illegible] [illegible] as follows. Think [illegible]

It shall not be done again.' The messenger saying, be so, having bowed to the revered moon who is through anger here in this lake and having propitiated go, Then having conducted the chief of the herd at and having shown him the tremulous reflection of moon in the water, he made him salute her and said "Oh god, the fault was committed by this one through ignorance. So let it be forgiven. He will not do so another time." Having said this he sent him away. Hence I say, "Even in a trick, &c." Then I said, "That our lord alone, the king of the geese, very illustrious and valiant, is fit to hold the lordship even of three worlds. What then of this kingdom ?" Then the birds saying, "Oh you wicked one why do you walk on our land ?" led me near their king Chitravarna. Then presenting me before the king and having bowed to him May your majesty attentively hear. This wicked though walking on our land insults your royal king said, 'Who is he, Whence is he come ?' Then He is the attendant of the king of geese by name Hiranyagarbha and come from Karpuradvipa.' Then I was asked the minister Vulture 'Who is the prime minister there replied, 'A Chakravaka bird by name Sarvajna who has to the end of all the sciences,' The vulture said proper; he is born in his (i. e of the king Hiranyagarbha) country. For,

The king should engage for minister one who is native of his country who observe the family-customs upright as well as pure, is versed ties, is not addicted to any vice, is free from (the pu of) impurity, conversant has studied the prescribed rules, is hereditary famous, learned and the produce wealth." [illegible]

In the meantime the parrot said, "Lord, several islands such as Karpuradvipa others are, of course, comprised in Jambudvipa. There also is the sovereignty of your majesty's feet only. Then the king too said, "Exactly

For,

a mad person, child, a [illegible] person, and by riches, wish even for [illegible] more so for that can be obtained [illegible]

said, "If lordship would [illegible] established [illegible]

... then there is lordship even of our lord, Hiranyagarbha, ... Jambudvipa.' The parrot said, 'How is the decision (to be arrived at) in this case?' I said, 'Only (by) fight.' The king having smiled said, 'Having gone, make your lord ready.' Then I said, 'Let your messenger also be sent.' The king said, 'Who will go as a messenger?'

For a messenger should be chosen (lit. made) of the following description

The messenger should be loyal, meritorious, pure, clever, bold, not addicted to any vice, forgiving, a Brahmana, knowing the weak points of enemies and intelligent. (19)

The vulture said, (As for) messengers there are many, but a Brahmana alone is to be selected. For

He pleases the master; does not wish for wealth. The blackness of Kalakuta poison does not disappear owing to its contact with Siva." (20)

The king said, 'Then let none but the parrot go. Parrot, you yourself having gone with this one, speak what we wish.' The parrot said, 'As your lordship orders. But this crane is wicked; therefore I shall not go with him.

As it is said;—

A wicked man commits a bad act, but it affects (lit. produces its results on) good men. Ravana took away Sita and yet the ocean was fettered. (21)

Moreover,

One should neither stay nor go anywhere with a wicked person. A goose staying and a quail going in the company of a crow, were killed. (22)

The king said, 'How is that?' The parrot related:—

STORY FOURTH.

On the way to Ujjayini there is a silk cotton tree. There, ... dwelt a goose and a crow: once in summer (time) a ... traveller, (being) fatigued slept there under the tree having ... his bow and arrow near him. After a time the shade of the tree passed away from his face. Then having seen his ... covered with the light of the sun, the goose that was ... on the tree having spread his feathers and made shade ... over his face through compassion. Then he, while enjoying sound sleep, gaped his mouth. Now, the

crow, jealous of the happiness of others on account of his wicked nature, muted into his mouth and flew away. Then just as the traveller having awoke looked up, he saw the goose who, shot (by him) by the arrow was killed.

I also tell you the story of the quail.

STORY FIFTH

Once upon a time all the birds went on the occasion of a pilgrimage in honour of the god Eagle to the seaside.

Among them a quail went with a crow. Now that crow frequently ate curds from the curd pot of a cowherd who was going along. The cowherd, having placed the curd pot down, looked up, he saw the crow and the quail. Then the crow, scared by him flew away. The quail, naturally innocent and slow of flight, was caught and killed (by him) Hence I say, "One should not stay or go, etc."

Then I said "Friend parrot, why do you say so? As our majesty is to me, so are you." The parrot replied—

Be it so, but,

The words uttered by the wicked though agreeable and sweet, create fear like the premature flowers (flowers appearing out of season). (23)

While your wickedness is seen from your very speech, since your speech alone is the cause of the quarrel between these two lords of the earth.

A fool is satisfied with flattering words even though a fault (against him) be committed before his eyes: a coach-builder took his wife with her paramour on the head. " (24)

The king said "How is that?" The parrot related:—

STORY SIXTH.

There was a coach-builder by name Mandamati in the Yauvana-Sringara. He knew his wife to be a whore. He never saw her with his own eyes in the company of her paramour in the same place. Then the coach-builder having said "I go to another village," went away. Having gone a little way and again (having) returned, he lay silently (concealed) under the cot in his house. Now that paramour confident that the coach-builder had gone to another village came the very evening. Afterwards she while sporting with him on the cot by the slight touch of the coach-

her husband who was lying under the cot, knowing him to have played a trick against her became disconcerted. Then the paramour said, "Why is it that you do not sport with me to-day freely? You appear to me as if alarmed."

She replied, " you do not know. My husband, whom I loved from my childhood is to-day gone to another village: without him the village though full of people seems to me like a forest. What will become of him in that foreign place? What will he eat? How will he sleep?—thoughts like these tear my heart." The paramour said, " Why is that coach-builder the object of so much love to you." The strumpet replied, " you fool, what do you say? Hear me.

That woman is a virtuous wife who though spoken harshly and looked at angrily (by the husband) has a quite propitious face towards her husband. (25) Moreover,

Those women who love their husbands whether living in a town or in a forest, whether sinful or pure secure the worlds of eternal happiness. (26) Moreover,

Certainly the husband is the greatest ornament of a woman (though she be) without (other) ornaments. Without him though decorated she does not appear to advantage. (27)

You are a paramour with sinful intentions. Out of lustfulness of mind (caprice) you are sometimes enjoyed and at others not enjoyed like flowers and betel-leaves. He being my lord can sell me or even give me away to Gods and Brahmanas. What with more! He living, I live; and upon his death to follow him in death is my resolve. Since,

She who follows her husband in death lives in heaven for many years as indicate the hair on the body of a man, viz: for three and a half crores (of years). (28)

Moreover,

As a serpent charmer takes the serpent forcibly out of a hole, so she (i.e. a woman) having taken her husband, rises to heaven. (29) Moreover,

Because a wife, who having embraced her lifeless husband on the funeral pile, abandons her life, even having committed hundreds of sins, [illegible] husband with her, shall [illegible] heaven. (30)

[illegible] having heard all that, [illegible] husband, "Happy am [illegible]

I, who have got a wife so sweet speaking and to her husband.' Having so thought and having cot with the man and the woman on his happily.

Hence I say. "A fool is satisfied. &c." Then I honoured by that king according to the customs, was missed. The parrot is also coming after me. Taki this into consideration you may think over be done, Chakravâka having smiled said, "Lord, the though gone to foreign country has done royal busi to the best of his abilities. But lord, this is the na of fools. Since.

One should give hundreds but should not fight. This is the opinion of the wise. This is the sign of fools that they fight without any cause (31)

The king said, "What is the use of censuring the past occurrences ? Let the matter in hand be considered." Chakravaka said, I shall speak in private. Since,

The wise guess the thought (the mind) by colour, exp or reverberation or even by changes of the eye and face. Therefore one should consult in secret (32)

The king and the minister remained there and others withdrew elsewhere. Chakravaka said, "Lord, I think The crane has done this at the instigation of some one our officers. Since,

A patient is welcome to physicians, (and) a vicious pers to officers. A fool is the food of the wise and a person good caste, of the good." (33)

The king said, "Be it as it is. We shall discover find out) the cause hereafter. For the present what be done should be considered." Chakravâka said, "Let spy be sent first. Then we will know their cot as well as their weakness and strength, since,

A king should have the eye in the sh what ought to be done and what not, In his enemy's country; he who has rily blind. (34)

let him go having taken with trustworthy person; so that he having himself should send

the other (after) having ascertained privately the business there carefully and communicating it to him. As it is said,—

One should consult with his companions who are in the disguise of ascetics, in a holy place, in or a hermitage in a temple under the pretext of knowing sciences. (35)

And a secret emissary is he who can pass through water as well as land. Therefore let this very crane be appointed; and let another such crane go as a second. Let the persons of their (i.e. of the two emissaries) household (lit. house) remain in the royal palace. But lord, this too should be done very secretly. Since—

As a counsel gone to six ears or got by report is divulged, a king should hold consultation with himself as a second. (36)

See,

This is the opinion of politicians that the dangers (injurious consequences) which befall a king by the divulsion of counsel cannot be repaired. (37)

The king, having thought, said, "In the first place I have (secured) the best spy." The minister said, "Then success in battle is also secured."

In the mean time the doorkeeper having entered and (having) bowed said, "Your majesty, a parrot come from Jambudvipa stands at the door" The king looked at Chakravâka. Chakravâka said "Now let him be taken to some place of residence; afterwards being sent for he will have an interview." The doorkeeper having led him to some place of residence went away. The king said, "Fight is now imminent." Chakravâka said, "Lord (to undertake) war at the very outset is not the law. Since—

He, who in the very beginning inconsiderately [illegible] king to undertake war and to leave his own country, is a bad servant and a bad minister. (38) Moreover,

One should never strive to conquer (his) enemies [illegible] fight, because victory cannot be certain to both the combatants. (39) Moreover,

One should strive to win over (his) enemies by peace, bribery, or treachery either by all combined or by each separately but never by a fight. [illegible]

Moreover,

All men* are brave as long as they have not s a battle. Because who that has not seen the enemy does not possibly become haughty? (

Moreover,

A stone is not so easily raised up by men as (a piece of.) wood, great success by small means is th fruit of counsels. (42)

But having seen that war is at hand we should act suitable to the occasion. Since,

Your majesty as agriculture becomes fruitful by exertio done at the proper season so this (course of) politics yie fruit after a long time and not in a moment. (43)

Moreover,

A great man, in this world, fears a calamity while it i distant and when it is near he becomes bold and in adversity he is patient. (44). Moreover,

Excitement is indeed the first impediment to all achievements. Does not water though very cold break the mountains? (45)

Particularly the king Chitravarna is powerful. Since, There is no ordinance that one should fight with a powerful person, the fight of men with elephants would cause death of men. (46)

Moreover,

He is a fool who stands in (i. e. assumes) a hostile position without having seized proper occasion. To struggle with a strong person is like the exertion (i. e. flapping) of wings of insects. (47) Moreover,

Having assumed a tortoise-like contraction, a political should endure even a stroke; but at the proper time he should sally forth like a ferocious serpent.(48)

One, who knows the proper means, may against the great and the small like the current which is able to destroy trees as well as grass.

Hence, having inspired confidence in the [illegible] him until the fort is made ready. For,

One single archer standing within the [illegible] can alone fight with a hundred o[illegible] hundred, with some hundred thousands; therefore [illegible] is to be preferred. (50)

Moreover,

The fortless country of what sovereign is not the place of defeat by an enemy ? A king without a fort is without any refuge like a man fallen from a bark. (51)

One should build a fort which has a deep ditch, is provided with a lofty rampart, machines and water and (is situated in a place) sheltered by mountains, rivers and forests. (52)

Spaciousness, great unevenness, provisions of water, corn and fuel, (means of) ingress and egress, these are the seven treasures (i. e. virtues) of a castle. (53)

The king asked, "who should be appointed to repair the fort ? Chakra replied,

He who is skilled in a (particular branch of) business should be appointed to look after it. One who has no practical knowledge of a business though trained therein is bewildered. (54)

[illegible]

ha

Sarase h[illegible]

lake is long since carefully reconnoitred; but let a collection of (war) materials be stocked in; the land is situated in the middle of it. For,

The stock of corn, oh lord, is the best of all others. Because a jewel thrown in the mouth will not support life. (55)

Moreover,

Salt is the best of all the (varieties of) tastes. Condiment taken without it gives the taste of cow-dung. (56)

The King said, "Having gone quickly do every thing." The door-keeper having re-entered said, "Lord, a crow by name Meghavarna come from Jambudvipa and accompanied by his retinue is standing at the door; and wishes to see your majesty's feet."

The King said, "because the crows know all and are great observers, it follows that they are fit to be kept here and supported by us." Chakra replied, "My lord, it is exactly so, but the crow is a land-bird, and consequently belonging to our enemy's party. How can he, therefore, be [illegible] protected ? As it is said,

[illegible] fool, who, having [illegible] his own party, attaches [illegible] the enemy's [illegible]

a jackal in blue colour. (37)
king asked, "How is that ?" The min

STORY SEVENTH.

There was a certain jackal in a forest who fell digo-pot, while roaming wantonly in the vicinity Afterwards unable to get out of it, in the morni there showing himself dead. Now the owner (of t pot) thinking him dead, taking him out of it a him a good way off threw him away and he there. Now he after having gone to the forest ing seen his body blue coloured, thought "I now possess the best colour; then, why should I not bring about my own perity ?" Having thought so and having called the he said, "I am enthroned on the forest kingdom by t deity with her own hands by means of the juice of all medicinal shrubs. Therefore (all) business in this forest be transacted by my order from this day forward."

And the jackals having seen him possessing a distinguish colour prostrated themselves before him and said, "As lord orders." Thus by this very course his lordship over the forest-dwelling creatures came to be (established). (Being) surrounded by his caste-fellows he now greater superiority. Then he, having got the best such as tigers, lions and others, and seeing the the assembly, became ashamed, and cast off all his c contemptuously. Then a certain old jackal having jackals dejected proposed, "Don't be dejected; since we are) well-versed in politics and very shrewd, are cast by this ignorant one we will so act as to bring about Since these tigers and others (being) decei colour and not knowing him to be a jack King, act in such a way that he will be) And for that purpose arrange the gether shall set up a loud howl in the e Having heard the howl he will also Then this being done the result foll

Whatever nature one possesses, it is If a dog were made a king, will

Then being recognised by by the

... said:—

An intimate enemy knows a weak point, defect, strength and everything; (as) the fire in the inside burns a dry tree. (59)

Hence I say, "He, who having abandoned his own party, etc." The king said, "Even if it were so, still let him have an interview as he is come from afar. As for his keeping with us, it shall be considered. Chakra said, "Lord, a spy is sent and the fort is made ready."

Hence let the parrot also being brought be dismissed. For,

Chanakya killed the Nanda king by the employment of a skilful spy; therefore one accompanied (guarded) by his heroes should see a messenger seated at a distance." (60)

Then having convened a meeting the parrot and the crow were called; the parrot to whom a seat was given, with his head a little raised said, "Oh Hiranyagarbha, lord of lords, Chitravarna orders you. If you want your life and wealth, quickly come and bow down at our feet. Otherwise think of some other place to live in." The king angrily said; "Wonder. Is there none here before us who will hold him by the neck and drive him away." Meghavarna having got up said, "Lord, please order. I shall kill this wicked parrot." The all-knowing (सर्व) appeasing the king and the crow said, "first hear.

That is no assembly where there are no old men, they are not old who do not declare duty; that is no duty in which there is no truth; that is not truth which approaches deceit (fraud). (61)

For this is the prescribed form.,

Since a messenger is the mouth of a king, he, though a Mlenchha (of a low caste) ought not to be killed. A messenger does not speak otherwise (than truth), though weapons be raised against him. (62) Moreover,

Who forsooth will judge of his own inferiority or his enemy's superiority from the words of a messenger? Because a messenger always says everything on account of his being in a position of not being killed." (63)

Then the king and the crow recovered their temper. The [illegible] also having got up walked away. Afterwards Chakravaka [illegible] and consoled him [illegible] presented him with golden [illegible]ts and other gifts; then he, (being) dismissed [illegible] went away. The parrot also having gone to

Vindhya mountain bowed to the king. E "Parrot, what is the news? what sort of cou The parrot replied, "Lord, the news in short is let preparations of war be made; that Karp is a part of heaven and the king is another possible for me to describe it." Then the king had all the wise men sat to consult and said, "Now has become a necessity, (lit. a duty) give us what is proper to be done. As for war it undertaken. As it is said,

Discontented Brahmans are ruined; content ruined, bashful harlots are ruined and women of no without bashfulness are ruined." (64)

A vulture by name Duradar'sin said, "Your majesty, war is not prescribed by reason (in this state) of difficulty (i. e. unfavourable circumstances). For,

War should then be undertaken when (all the classes friends, councillors, and well-wishers are strongly at to us and when those of the enemy are opposed to him. (

Moreover,

Land, friends and gold are the three fruits of war; they are certain (to be obtained) then war should dertaken. (66)

The king said, "Let the minister first examine my Then let him ascertain their use. So also let the astrolo called; and let him after having determined it tell us auspicious time. The minister said, "Still it is not march on rashly. For,

Those fools, who without considering the enemy rush on rashly, certainly get the embr of swords." (67)

The king said, "Oh minister do spirits. Tell us how one desirous advances into the land of the enemy." "I shall tell that, but its execution As it is said,

What is the use of a counsel if it is not put into practice medicine, a disease is not cured

be possessed of the ... engrossed;

momen ... as I have learnt. Hear, your majesty,

Oh king, wherever there is fear and pain viz: either upon rivers or on mountains or in forests or in fortresses, there the commander should go with his force arranged in a line. (69)

A commander should march in the front followed by very strong men; in the centre there should be the harem, the lord, the treasury, and the weak force. (70)

On either flanks there should be the horse; on the two flanks of the horse, chariots, on the two flanks of chariots, elephants, and of elephants the foot. (71)

In the rear (i. e, behind) should march the commander occasionally encouraging those that are dispirited and the king should take the field accompanied by counsellors and the choicest heroes, taking the army along with him. (72)

One should encounter (an enemy) on uneven grounds, marshy places and on mountains with elephants, on even grounds with horses, on water with ships and everywhere with the foot. (73)

Marching with elephants is said to be preferable in the advent of the rainy season; in other seasons with horse, and in all seasons with the foot. (74)

Oh king, watch is to be kept over mountains and narrow (lit difficult) passes. The sleep of the king though protected by his warriors should be like that of a yogin (i.e.light). (75)

One should destroy and vanquish enemies by pulling down their fortress and at the time of entering the enemy's country one should place the foresters in the front. (76)

Where the king is, there the treasure should be; there is no kingship without the treasure; out of it one should give (pay) to his servants. Because what person does not fight for his donor? (77)

For,

Oh king, a man is not the servant of a man but of wealth, either importance or insignificance depends upon wealth or poverty. (78)

Men should fight without a division (in the party) and should protect one another. Whatever weak force there may be should be placed in the centre. (79)

... should place infantry in the front of his army.

should besiege the enemy and harass his kingdom. (80)

On even grounds one should fight with chariots and horse, on watery grounds with ships and elephants, bows on grounds covered with bushes and trees, swords and shields on open grounds. (81)

One should always destroy the yavas, food, water and fuel (belonging to the enemy) and should pull down (his) tanks, ramparts, and ditches. (82)

To a king the elephant is the best of all the forces and no other is so; with his own limbs an elephant is described as having eight weapons. (83)

The horse is the strength of the army; since it is a moveable rampart therefore a king who has many horses will become successful in a land fight. (84)

As it is said,

Persons mounted on horse and fighting are difficult to be conquered even by gods; their enemies though (situated) at a great distance are as it were at hand. (85)

The chief skill in fighting is the protection of all forces; the duty of the infantry is said to be the clearing of paths in all directions. (86)

They consider that army to be the best which is (i.e. consists of men who are) naturally brave, knows the art of missiles, is not disaffected and is inured to fatigue, and which consists of men who are mostly renowned warriors (lit. Kshatriyas). (87)

As men, in this world, O king, fight for honours received from their lord so they do not fight even for plenty of money given to them. (88)

A strong army consisting of a few chosen troops is better; one should not have a mere row of heads (i.e. a mere rabble though great in number); because the destruction of a weak force inevitably clears the way for that of the strong force. (89)

Disfavour, loss of power, depriving of part of what is due, putting off, non-requital, these are the causes of disaffection. (90)

One desirous of conquering, pressing hard the force of his enemy should harass it. The force of the enemy being pressed by long marches can be permanently conquered. (91)

There is no better counsel for causing disunion among

one's enemies than the setting up of their kinsmen against them. Therefore one should with great pains set up a competitor to the enemy. (92)

One going to attack his enemy and having a firm mind, after having entered into a confederacy with either the heir apparent or the prime minister should sow internal dissensions in the enemy's side. (93)

One should destroy a mischievous friend, in a battle-field, having given him a defeat or having bound his feudatories about to join him in the manner of drawing the booty in cattle. (94)

A king should make firm his rule by penetrating into the country of his enemy. or made firm as it is by liberality and respect it will yield wealth. (95)

The king said, " what is the use of much talk?

Self-aggrandizement and the destruction of the enemy,this is, the two [illegible] policy; having accepted (this principle) eloquence is spread out by the wise." (96)

The minister having smiled said, " All this is expressed most clearly; but

One thing (viz. strength) is wanton, while the other (prudence)is checked by science.Because whence can there be the same substratum of light and darkness. " (97)

Now the king having got up set out at the time told by the astrologer.

Now the messenger that was sent having come to Airanyagarbha and (bowed) to him said, "Lord, Chitravarna is almost arrived. Now he with his army lies encamped on the table-land of Malaya mountain.

Every moment the fort should be examined since this vulture is a great minister. Moreover, I have come to kn[illegible] his secret, during the course of his confidential talk with some body, that he has already sent some one in our fort.

Chakra said, " Lord, it is only possible that he must b[illegible] the crow. " The king said, " This must not be, if it wer[illegible] how was it that he made an attempt to insult th[illegible] Moreover, from the time of the arrival of the parro[illegible] [illegible] an inclination for [illegible] He is her[illegible] [illegible] minister said, " Still a [illegible] should be tr[illegible] [illegible]cion." The king said " [illegible] strangers some[illegible]

seem obliging. Listen

One doing good to us though a stranger is a ... one doing evil (to us) though a friend is an en... disease, though springing from our body is harmful w... medicine brought from a forest is beneficial. (98)

Moreover,

There was a servant by name Viravara of the king ... who for a short time service offered up his own son. (99)

Chakra asked, "How was that ?" The king relates:—

STORY EIGHTH.

Formerly I fell in love with Karpuramanjari, the daughter of the king of geese by name Karpurkeli, in the pleasure lake of the king Shudraka. There a son of an emperor by name Viravara having come from a certain country and (having) reached the royal gate spoke to the porter, "As for me, I am a prince in search of employment. Introduce me to the king." Then this one being introduced to the king said, "Your majesty, if you want me (to be) your servant, be pleased to fix my salary." Sudraka said "What is your salary ?" Viravara said, "Please give (me) five hundred golden coins daily." The king said, "What are your accoutrements." Viravara said, "Two arms and the third a sword." The king said, "This is not possible." Having heard that Viravara walked away. Now the ministers said "Your majesty, give him four days' salary, and let his nature be ascertained whether this one receives so much salary by being useful or uselessly.

Then having sent for Viravara by the ministers' words, and (having) given him Tambula he gave him five hundred golden coins. The king secretly watched what ... he made of them. One moiety of it Viravara gave to gods and Brahmans. Half of what remained (he gave) to the afflicted and the remainder he spent in eating and enjoyments. Having performed all this (as a part of his) daily duty, he with sword in his hand used to s... at the royal gate day and night and would go even ... to own house when the king himself permitted him ... do so. Now once upon a time at night on the fo... day of the dark fortnight the king heard the sound of a piteous cry. Shudraka asked "What is there at the door ?" He said,

"My lord, it is I Viravara." The king said, "Fo the cry." Viravara having said, "As your majesty ord and went away. While the king thought, "It is not prope have sent this prince alone in this pitchy darkness; hav lowed him I shall ascertain what it is." Then the k so having taken his sword went out of the town after ... Having gone Viravara saw a certain woman decked all ornaments, endued with beauty and youth and weeping. her "Who are you and why do you weep?" The said, "I am this Sudraka's goddess of sovereignty; I have rested under the protection (lit. shade) of his arms with great happiness for a long time; I shall now go elsewhere." Viravara said, "Where there is calamity probable there must be a remedy also. Therefore how shall there be your stay (here) again?" Lakshmi said, "If you will offer your own son Shaktidhara possessed of thirty two (auspicious) signs to the goddess Sarvamangala (all auspicious) then I shall again remain here happily for a long time. Having said ... disappeared. Then Viravara having gone home awakened his wife and son who were asleep. They (two) having abandoned sleep got up and sat. Viravara then communicated (to them) the whole speech of Lakshmi. Having heard that Shaktidhara (being) full of delight said, Fortunate am I who am such that there is the praiseworthy use of me for the protection of the kingdom of my lord; then what is the reason of delay now? The sacrifice of body for such a purpose is praiseworthy, since,

A wise man should abandon wealth as also life for the sake of others. Abandoning for their sake is better ... (lit. when) destruction is certain. (100.)

The mother of Shaktidhara said, "If this is not to b then by what another act will there be the return of the great salary of the lord?"

Having thought thus all went to the temple of Sarvamangala. There Viravara, having worshipped the goddess Sarvamangala said, "Oh Goddess be propitious, may the great ... Sudraka prosper, take the offering." Having said so he ... the head of his son. ...

... Viravara thought, "I have ... received. Now it is useless to l

Having so reflected he cut off his own head. ... she also, the same being afflicted by sorrow caused ... death of her husband and son. Having seen all this ... astonishment thought

"And ... ant beings like myself live and die ... world" one like this there has never existed, nor ... exist. (101)

Then (being) forsaken by him I have no business ... (i.e. do not care for) my kingdom. Then Sudraka also ... his sword to cut his own head. Now the goddess Sarva ... held him by the hand and said, " son, I am pleased with yo... Away with this rashness: Your kingdom will not ... even at the end of your life "The king having prostr... before her, said, ' Oh goddess what business have ... kingdom or with my life either? If I am fit to be ... let this Viravara with his wife and son be reviv... remaining part of my life; otherwise I shall take ... fallen to my lot." The goddess said ' Oh son, I am ... with you on account of the excellence of (your) vir... (your) kindness to your dependents; go and be pr... Let this prince also with his family revive. Having sa... Goddess disappeared. Then Viravara went home with his ... and wife. The king also unobserved by them quickly en... his harem. Now the (next morning, Viravara standing a... door as usual, (being) asked by the king, replied, "m... she, who was crying, having seen me disappeared. There ... no further news. ' The king having heard his wor... ' how (very) praiseworthy is this noble spirited one.

For—

One should speak in a pleasing manner wi... ... should be brave without bragging; One ... without lavishing his bounty on unworthy ... bold without cruelty. (102)

... sign of a noble person is (to h... completely. Then that king having con... ... in the morning and (having)... ... whole incident gave him the k...

... or wicked ... ... there are (the three cla... worst ... ordinary. Chakravaka ...

He who advises at the desire of the king (i. e. because the king desires it) what ought not to be done, as a thing that ought to be done is a bad minister.

(To cause) pain to the mind of the master is better but not his destruction by (doing) what ought not to be done. (103)

That king whose physician, (religious) adviser and councillor are sweet speaking (persons) is quickly deprived of his body, duty and treasure. (104)

May your majesty hear,

A barber coveting a treasure and thinking what was gained by one by his merit will also be got by him, having killed a mendicant through greed was himself killed. (105)

The king asked " How is this? " The minister relates;

NINTH STORY.

" There lived in Ayodhiya a Kshatrya by name Chudamani. He (being) desirous of money propitiated for a long time and with great pains his Godship (Siva) having on his head the crescent moon at the command of his godship (Siva).

Then this one (being) free from sin, was ordered thus by the lord of Yakshas who gave (him) a visit in his dream.

Today having got yourself shaved in the morning and (having) taken a club in your hand you should remain concealed at home. Then you will see a mendicant come (to you) in the very courtyard. You shall kill him by the stroke of your club mercilessly. Then the beggar will turn into a golden jar. By that you will be happy as long as you live. Then that being done the result followed (as aforesaid). A barber brought for shaving having seen that thought (to himself) " Oh, this is a remedy for getting a treasure; why should I not also do so ? Ever since then the barber with a club in his hand in like manner daily awaited the arrival of a mendicant. Once [illegible] dicant come th [illegible] killed by him with a club. For that offence he was also killed by the king's men (i. e. [illegible]). Hence I say [illegible] treasure. [illegible] The king said, " How [illegible] by the [illegible] speaking out of [illegible] a true minister [illegible] stranger is a [illegible]

ago. Let us think over the matter in hand. What ... now if Chitravarna be on the tableland of ...

The minister said, "I have heard from (the mouth of) the spy that has come, that Chitravarna has disregarded the advice of his great minister Vulture, hence it is possible to conquer this fool. As it is said:

An enemy who is covetous, cruel, lazy, false, timid, fickle, foolish, and a despiser of warriors is said to be easily conquered. (107)

Therefore while he has not (i. e. before he has) besieged the gate of our fortress, let commanders such as Sarasa and others be appointed on the roads to rivers, mountains, forests to destroy his force; As it is said:—

A king should destroy the army of the enemy when situated in the following circumstances namely:—

Exhausted by a long march, crowded together in ... on mountains and forests, terrified by the fear of fierce conflagration, so also distressed by hunger and thirst, intoxicated, engaged in dinner, afflicted with disease and famine, not quite orderly, not strong in number, embarrassed by rain and wind, covered with mud, dust and water, and altogether confused and alarmed by robbers. (108—10)

Moreover,

A king should destroy an army, exhausted by wakefulness (throughout the night) caused by the fear of an attack, overpowered by sleep and sleeping during day time. (111)

Hence let our commanders, having gone, kill at leisure (at their own convenience) by day and night the army of the careless (lit. erring) one. That being done many soldiers and commanders of Chitravarna were killed. Then Chitravarna, being cast down said to his minister Dure... "Sire, why do you neglect me? Have I in any way ... insolently towards you. As it is said:—

One should not behave improperly, simply ... obtained a kingdom; because impudence destroys ... as old age does an excellent form (beauty). (112)

Moreover,

A skilful man obtains wealth, one ... wholesome ... age, one from ... happiness, a ... one the end of learning, ... one well-behaved

religion, wealth and fame. (113)

The Vulture said, "May your majesty hear,

A King though illiterate attains great prosperity by attention to persons old in learning as a tree in the vicinity of water. (114) Moreover,

Drinking, women, hunting, gambling, abuse of money, harsh [illegible] speech, and punishment, these are the vices of [illegible] (115)

Moreover,

[illegible] Prosperities are not possible to be obtained by one [illegible] mere adventure, nor by one whose mind is at a [illegible] by the invention of) any remedy. Prosperities dwell [illegible] wisdom and (in) heroism. (116)

[illegible] having observed the energy of your force and relying [illegible] boldness, turned a deaf ear to the counsels [illegible] though proposed by me, and used harsh language. Hence [illegible] fruit of imprudence is being reaped (lit. experienced) by you. As it is said—

What bad minister political blunders do not approach? What person eating unwholesome food diseases do not [illegible] whom wealth does not make proud? whom death does not kill? and whom amours displayed by women do not affect? (117)

Dejection destroys merriment, the advent of winter autumn, the sun darkness, ingratitude a good act, the attainment of desired objects sorrow, wisdom adversity, and folly riches though abundant. (118)

Then I also thought, "This king is wanting in talent, or else how could he obscure moonlight in the shape of stores of political science by meteors in the shape of bad speech? For,

What can science do for him who himself has not [illegible] understanding? what will the mirror do for him who is devoid of sight. (119)

Having thought so [illegible] remained silent. Now the king [illegible] his hands [illegible] [illegible] such a way that [illegible] [illegible] go to Vindhya [illegible] [illegible] must be done [illegible] [illegible] towards [illegible]

mans, old persons, children and diseased persons ... always be checked." (120)

The minister having smiled said; "(My) lord, dont ... Take courage. May your majesty hear.

"The skill of ministers is shown in remedying what is ... (lit. repairing what is broken), and that of a physician ... curing the typhoid fever. Who is not wise when everything is all right ? (121) Moreover,

The ignorant begin only a small thing and certainly ... confused; while the wise begin great things and ... composed. (122)

Therefore now having broken (through) the fortress by (virtue of) your majesty's greatness alone I shall take you together with your fame and greatness in a short time to the Vindhiachala." The king said; "Now how is this to come about with such small forces ?" Gridhra said; "my lord; everything shall be done. Since promptness (of action) on the part of a person desirous of success is the necessary mark of the achievement of success, let the castle be suddenly besieged.

The crow, the spy that was sent having returned to Hiranyagarbha said; "My lord this king Chitravarna though possessing but a small force will besiege the castle at the advice of the minister Vulture." The king said. "Sarvadna, (all knowing one) what should be done now ?" Chakra said; "let the strength and weakness of our forces be ascertained ... Having done this let presents consisting of gold, clothes and others be given according to (the) merit (of the recipient.) For,

Wealth does not forsake that lion among kings who tries to restore (i. e. save) even a kowry that is being ... considering it equal to hundreds of golden coins, and ... is liberal even in spending crores at the proper time ...

Moreover,

(Oh king) there is no (i. e. ... never be) wasteful expenditure in these eight cases; namely - in sacrifice, in marriage, in difficulty, in destroying enemies, ... leading to fame, in the acquisition of friends, ... of agreeable wives, and poor relatives. (124)

Certainly a fool destroys the whole for fear of spending little. What wise man will forego a treasure on account of the great fear of (its being) (taxed)? The king asked "How is an immense expenditure proper at this time?" As it is said, "One should protect wealth (as a safeguard or protection) against adversity, etc." The minister said, "How can there be adversity to the prosperous one?" The king said, Perhaps (the goddess of) wealth may forsake (us)." The minister said, "It may be lost though hoarded. Therefore, Oh lord, having abandoned parsimony, let your warriors be honoured with gifts and honours. (125)

As it is said,

Those that know each other, (that) are quite contented, (that) are fully determined to abandon their life, (that) are noble born, and (that are) properly honoured, conquer the force of the enemy. (126)

Moreover,

Only five hundred brave men, that are (i. e. if they are) good warriors, of a good character, united (together and fully resolved, (i. e. resolute) kill a host of enemies. (127)

Moreover,

The person who cannot discriminate between good and bad, (who) is ungrateful, fierce and selfish, is abandoned even by the wise, not to speak of others (lit. what again by others). (128) For,

Truthfulness, bravery, compassion, liberality: these are the great qualities in a king. A king void of these qualities certainly attains censure (i. e. is censured). On such an occasion the ministers should be first requested. (129)

As it is said,

One rises or falls with him with whom one is connected. Therefore a trustworthy person should be appointed in (the affairs of) life and fortune. (130) For,

That king, whose advisers are a knave, a woman and a child (being) thrown about by the wind in the shape of impolitic [illegible] into the ocean of business. (131)

Hear, my lord,

[illegible] earth will yield [illegible] him who is even in [illegible] and anger; (lit. to [illegible] they are alike), so also

to him who has faith in the precepts of shastras and always regard for servants. (132)

A king should never disregard those (i.e. men) merely because they are ministers, whose rise and fall are certainly with the king. (133)

For,

Because, support of the hand to a king, blind through haughtiness and erring, as to an intoxicated elephant is the business only of a friend and a minister. (134)

Now Meghavarna having come and bowed, said, "my lord favour me with your sight. At this moment the enemy stands at the entrance of the fortress. Therefore going out at the command of your majesty's feet I shall show my valour. By (doing) that I shall make myself free from the debt of your majesty's feet." Chakra said, "Dont do so; if we are to fight by going out, then the very refuge (protection) of a fortress would be quite useless. Moreover,

Because, hard to deal with as the crocodile is, it is quite hopeless when come out of water; even the brave lion come out of the forest is like a jackal. (135)

"My lord, having gone out in person witness the fight. For,

The king having put his forces before (i.e. in front) should watch and make them fight. Certainly does not even a dog backed (i. e. encouraged) by his master act like a lion? (136)

Afterwards they all having gone to the entrance of the fortress fought a hard fight. The next day the king Chitravarna said to Gridhra 'Sir, now fulfil your promise.'

Gridhra said, 'Just hear, my lord,

These are said to be the drawbacks of a fortress, its incapacity to hold out for a long time, its extreme smallness, its being commanded (i. e. directed) by a foolish leader or one addicted to vices, its being not well-defended, and its being manned by pusillanimons (timid) soldiers. (137)

That is not found in this case.

These four are said to be the re[illegible] ress, namely,—treachery, a long (i.e. continued) blockade, surprise and storming. (138)

(tells in the ear) so and so. Then before the sun had risen, when the battle had commenced at all the four gates of the castle, fire was simultaneously thrown by the crows on the houses inside the fortress.

Then having heard the confused rumour that the fortress was [illegible], having seen the flames of the fire everywhere the soldiers of the royal goose and other persons living in the fortress entered the pool. For,

One should, at the proper time, act upon a good counsel, show bravery, fight well and effect a successful flight, to the best of his ability, but not keep musing (i.e. merely waste time in thinking. (139)

Rajahansa (royal goose) being naturally slow of motion (i.e. pace) was with Sarasa, his second beseiged (surrounded) by a cock, the commander of Chitravarna, when he approached them. Hiranyagarbha said to Sarasa, "Commander Sarasa, why do you kill yourself out of regard for me? At present you can make your escape. Doing that and entering the [illegible] protect yourself. You shall make my son by name Chu[illegible] king with the consent of Sarvadna (the all-knowing)." [illegible] replied, "My lord, these unbearable words should [not be] uttered by you. May your majesty be victorious [illegible] as long as the moon and the sun are in the [sky]. My lord, I am the officer (keeper) of the fortress. Let the enemy enter it by the (way of the) gate besmeared with my flesh and blood."

Moreover,

A master, liberal, forgiving and capable of appreciating merits is with difficulty (i.e. rarely) to be obtained.

The king said, "It is true. But,—

I think that a servant, honest, vigilant and loyal is also difficult to be obtained."

Sarasa replied, "Hear, my Lord, If after having fled away from the batt[le] [illegible] no [illegible] then it is (would be) proper [illegible] elsewhere from here. Now when death is inevitable (to man) why should fame be sullied uselessly (for nothing)? (141) Moreover,

[illegible] this worldly life (fragile [illegible]) like the rollings of [illegible] by the wind [illegible] of life for the sake [illegible] place through [illegible]

A ruler, a minister, a country, a fortress, a force, a friend, councillors as well as multitude (li citizens: these are the limbs (parts) of a kingdom

My lord, as you are my master you must by all protected. Since:—

Subjects having abandoned the king, though prosperous, are lifeless. Though a physician be Dh (the physician of gods), what can he do to one who is (lit. whose life is gone)? Besides, (144)

When the lord of men dies, this world of living dies; it rises when he rises like a lotus rising with the (i. e. which opens when the sun rises). Now the having come made cuts with his sharp claws on the of Rajahansa (royal goose). Then Sarasa having quickly approached, hid the king under his body and threw him into the water. Now Sarasa, disabled (as he was) the cocks by means of the strokes of (their) claws destroy the armies of cocks in numbers. Afterwards many meeting and wounding the Sarasa by the stroke of beaks killed him. Now Chitravarna having entered the fo and having caused the wealth lying in the fortress t taken and being flattered (lit. gladdened) by bards words (shouts) of victory, went to his own camp (arm

Now the princes said; " In the army of the Raj that Sarasa alone was blessed by whom the master was at the sacrifice of his own body.

And it is said:—

All cows beget calves having the form of a cow; rarely one begets the lord of cows whose (of the cows) shoulders are scratched by his horns (with his reaching the shoulders). " (146)

Vishnusharma said; " Let that high (having for his attendants Vidyadharis enjoy celestial happiness. And it is said:—

Those heroes, that abandon their lives for their masters in battles, that are loyal (to their go to heaven. (147)

If a warrior (being) besieged by the enemies, is killed and he obtains the he does not

show (attain to) cowardice. (148)

Let this also be in addition:—

Let there never be war between kings by means of elephants, the horse and the foot. Let the enemies blown away (killed) by winds in the form of political counsels resort to a mountain cave. (149)

Here ends the third collection of stories in Hitopadesha called " Vigraha " (Hostilities).

PEACE.

At the time of the commencement of the story again the princes said " Sir, your discourse on ' Hostility ' is heard by us; let that on 'Peace ' now begin. Vishnusharma said, " Attend (lit. let it be heard); I (will) deliver (lit. tell)my discourse on ' Peace ' also, of which this is the first verse.

A great (i. e. fierce)fight taking place between two kings whose armies were killed: peace was made in a moment by two arbiters, a Vulture and a Chakra by means of words.

The princes said, " How was that? " Vishnusharma relates "Then that king of geese said,"By whom was the fire thrown in our fortress? whether by a stranger or by some one engaged by the enemy and residing in our fortress?" Chakra said"My Lord, that Meghavarna your lordship's disinterested friend with his retinue, is not to be seen. Therefore I think this act (to be) his alone.' The king thinking for a moment, said, this is nothing but my ill-luck; and it is said:—

" It is the fault of one's misfortune and not of one's ministers; that a well-planned (lit. performed) scheme(act) sometimes perishes (miscarries) through (ill) fate." (2)

The counsellor (minister) said, ' It is already said—

A man having been reduced to a condition full of difficulty censures fate; and the unwise man does not know the faults of (i. e. mischiefs engendered by) his own actions. (3)

Moreover:—

He who does not welcome the word of his well—wishing friends perishes like the wicked-minded tortoise which dropped from (the piece of) wood. (4)

Moreover:—

Words should always be kept secret; destruction takes (i. e. is brought about) by words like the fall of the [illegible] while being carried by the two geese. (5)

The King said, "How was this?" The counsellor related,

STORY FIRST.

"There is in the country of Magadha a lake by name Phullotpala (lit. which contains bloomed lotuses). There lived for a long time two geese by name Sankata and Vikata; and their friend a tortoise by name Kambugriva also lived there. Now once some fishermen came there and said, "Having stopped here to-day we should kill fish, tortoises and others in the morning."

Having heard that the tortoise said to the two geese, "Oh, friends, did you hear the talk of the fishermen; now what should I do?" The two geese replied "It shall be thought: while what is proper, shall be done in the morning."

The tortoise said "Don't say so: For in this wise I have seen a (similar) incident. As it is said,—

The Anágatavidhátá (one who provides for what is not come i.e. is far off), and the Pratyutpannamati (a ready-witted person) enjoy happiness (i.e. are happy), while the Yadbhavishya (one depending upon fate) perishes. (6)

They (the two geese) said, "How is this." The tortoise relates.

STORY SECOND.

Formerly when similar fishermen came, three fishes in this very lake thought. Among these fishes was one by name Anágatavidhátá. He thought "so now I shall go (in) to another store of water." So saying, he went to another pond. Another fish by name Pratyutpannamati said, "In the absence of (positive) proof as regards (what is to take place in) the future, where am I to go? When that has arrived, what ought to be done shall be done, as it is said.—

He is a talented man who wards off a misfortune that has arrived; as a paramour was concealed by a merchant's wife in his presence. (7)

Yadbhavishya asked, 'How was this? Pratyutpannmati relates.

STORY THIRD.

Formerly there was in Vikramapur a merchant by name Samudradatta. His wife Ratnaprabhá always used to sport with her servant.

No one is disliked or liked by women. Every time they

solicit a new one as cows do grass in a forest. (8)

Now once that Ratnaprabhâ was seen by Samudradatta giving, (impressing) a kiss on the face of that servant.

Then that whore having quickly approached her husband said, "Lord, great is the misconduct of this servant; since he steals and eats camphor; and this is made out by me by smelling his mouth. As is said, "The quantity of food eaten by a woman is double, &c." Having heard that, the servant becoming angry said, "master how should a servant remain in the house of a master where his wife is so strange that every moment she smells her servant's mouth. So saying this one got up and walked off; the merchant having consoled him with some efforts, detained (him).

Hence I say, "He is a talented man, &c." Then Yadbhavishya said:—

"What is not to happen will not happen; if it is to happen, it will never be otherwise; why is not this medicine which is the destroyer of the poison in the form of anxiety drunk ? (9)

Now Pratyutpannamati being caught in the net in the morning showed himself as dead and remained (there). Then while, being removed from the net he jumped with all his might and plunged into deep water. Yadbhavishya (being) caught by the fishermen was killed. Hence I say, "Anâgatavidhâta, &c." Therefore now let it be so done that I may get to another pond. The geese said, on reaching another store of water (i. e. pond) you will be happy (all right); but what will be thy fate while going on land." The tortoise said, "Let it be so done that I shall go with you by the sky-path." The geese said, "How is such a scheme possible ?" The tortoise said, "I will go, holding by my mouth, a piece of wood supported by you with ...

... (probable) harm (from it) is the young ones of a foolish ... were eaten in his presence by a mungoose. (10)

STORY FOURTH.

... Pippala tree ... dhrakuta ...

in the northern ... There lived many cranes. A ... (living) in a hole ... that used to eat the tender ones of the cranes. Now having heard the lamentations ... cranes afflicted with grief, a certain crane said, "Do this. Having brought fishes ... them in a row from the hole of the mungooses to that of the serpent; so that the mungoose attracted by that food must come, and see the serpent and kill him on account of their natural enmity towards him. That being done, the result followed as foretold. Then there on that tree the cry of the young-ones of the cranes was heard by the mungooses. Afterwards having ascended the tree they ate the young-ones of the cranes. Therefore we say, "A wise man while thinking of a remedy, &c." people having seen thee being carried by us must necessarily say something. If having heard that you give a reply, then your death is certain. Therefore you better remain here at all hazards. The tortoise says "what, am I a fool? I will not give a reply and shall not speak anything." That being done, all cowherds having seen the tortoise in that state ran after him and spoke (to themselves in the following ways.) Some one said, "if this tortoise falls, we, having cooked him in this very place shall eat him." Some said, 'having baked him in this very place we shall eat him up.' Some said, 'having taken him home we should eat him.' Having heard their words that tortoise being excited and forgetting his former impressions (instructions) said, "you shall eat ashes." While he was saying so he fell down and was killed by them. Therefore I say, 'He who does not welcome, &c.'

Now the crane employed as a spy, having come there, said, "my lord, I have already told you that the fortress should be inspected every moment; you have not done that and have (therefore) reaped (lit. experienced) the fruit of your negligence (inattention). The fire in the fortress was thrown by the crow Meghavarna appointed by the Vulture." The king, heaving a deep sigh, said,

"He who puts confidence in enemies ... affection obligation awakes like one ... asleep and falls from the ... of a tree." (11)

The spy said, "when Meghavarna having burnt the fortress went from there, Chitravarna (... being ...) said, let this Meghavarna be enthroned ... of Karpūra-

... said,

... should never blot out (destroy) the act of a servant ... his duty, but should cheer him up by reward, ... words or interviews." (12)

Meghavarna said, 'what followed?' The spy said, 'then the ... minister, the Vulture said, "Sir, this is not proper, let some other gift be bestowed upon him. Since, telling a remedy to the unthinking, pounding the husk, and (conferring) an obligation on the mean are, oh king, like making water in sand. (13)

A mean person should never be appointed to a post occupied by (of) the great. As it is said.

A mean person having attained an exalted position wishes (i. e. becomes ready even) to kill his master ... a mouse having got the position of (i.e. been changed into) a tiger went to kill the sage." (14)

Chitravarna asked, 'How was this?' The minister relates.

STORY FIFTH.

There was a sage by name Mahâtapa in the penance-forest of the great sage Gautama. There that sage saw a young one of a mouse dropped from the mouth of a crow (while it was) being carried by him. Then it was fed with grains of nivara (wild rice) by the naturally merciful sage. There a cat used to run at that mouse in order to eat it.

The mouse on seeing the cat used to get into the lap of the sage. When the sage said, "mouse, be you a cat." Now that cat having seen a dog used to run (away). When the sage said, "you fear a dog too, therefore be yourself a dog. That dog was afraid of a tiger. Then the sage made the dog a tiger. But that sage regarded the tiger in the light of a mouse. Now all (men) on seeing the sage and the tiger used to say 'This sage has raised this mouse to the position of a tiger.' Having heard that the tiger contemplated." As long as this sage should live, this disgraceful history of my (change of) form will not be wiped away. Having so thought, he ran to kill the sage. Then the sage perceived that and said "be you a mouse again,' and made him a mouse. Therefore I say, 'a mean person having attained an exalted position, &c.' Moreover.

This should not be regarded as an easy task. Hear,

Having eaten many best, worst and middling fishes a crane was afterwards killed through excessive greed in the clutches of a crab. (15)

Chitravarna asked, "How was this?" The minister related:

STORY SIXTH.

There is a lake by name Padmagarbha in the country of Málava. There stood a certain old and powerless (weak) crane showing himself as dejected. Once he was seen by a crab and asked, "why do you stand here without taking food?" The crane said, "fishes are the means of my livelihood. A report is heard by me in the vicinity of the town that they are to be killed by fishermen. Hence I have become indifferent to eating knowing that my death has approached for want of means of livelihood." Then the fishes thought; "At present, he appears to be none but our benefactor: therefore let this very one be asked (as to) what should be done. As it is said,

Peace should be made with an obliging enemy but not with an injuring friend; because obligation and injury are their visible marks." (16)

The fishes said, "Oh, crane, what is the remedy for our safety here (now)." The crane said, "the remedy for your safety is to resort to another store of water (pond). I shall take you there singly." The fishes said, very well (let it be so." Then that crane having taken those fishes singly ate them. Afterwards a crab spoke to him, "Oh crane take me also there ? Then the crane longing for the unusual flesh of a crab, and having respectfully taken him (placed him) on the ground. The crab also having seen that place filled with the fish bones, thought; alas, I, unfortunate one, am undone let it be now; I will behave in a way suitable to the occasion.

Since,

One should be afraid of (the cause of) fear while it has not arisen (come). Having seen (the cause for) fear arisen one should strike like one (quite) undaunted. Besides, (17)

When a wise man (being) attacked sees no good to himself (his case to be hopeless) then (in) fighting (with the enemy) he dies along with (i.e. the enemy). (18)

Moreover,

Where in the absence of a fight death is certain, (while) in a fight there is only danger to life; sages call such to be

... proper time for fighting. (19)

... is reflected, the crab cut the neck of the crane and the crane died. Hence I say, 'having eaten many fishes, &c. Then Chitravarna said, 'hear, Oh minister; I had first thought that the king Meghavarna would bring to us while we are here the best things in Karpúrdvipa; we should then remain happily on the Vindhya mountain.' Dúradarshin smilingly said 'my lord,

. He who thinking of the future rejoices, is despised like a Bràhman, whose vessel was broken." (21)

The king said 'how was this ?' The minister related.

STORY SEVENTH.

There lived a Bràhmana by name Devasharman in a town named Devikotta. Once he got an earthen jar filled with Saktu on a great religious occasion of the equinoctial passage of the sun. Having taken that, this one, being distressed by heat, slept in a part of the shed (mandap) filled with the earthen vessels of a potter. Then having taken a stick in his hand for protecting the saktu he thought "If by the sale of this pot of braley-flour I get ten kouries, then in this very place with those ten kouries I shall buy jars, pots and other things, and with that wealth increased variously, having bought and sold again and again bettel-nut and clothes and other things and thus having increased the wealth to lakhs I shall marry four wives. Afterwards I shall show my love more to her who shall be more beautiful and young among those co-wives. And when those co-wives will quarrel, in excitement I will beat them with sticks."

So saying, he threw the stick. By that the pot of Saktù flour and also many other pots were broken. Then the potter drawn there by that sound saw the pots in that condition; he condemned the Bràhman and expelled him from the shed. Hence I say, "Thinking of the future, &c." Then the king spoke to the Vulture in private. "Sir, advice now as to what ought to be done." The Vulture related.

"Certainly the guides of a king elated through pride and going by the wrong path attain censure like the drivers of mad elephants. (22)

Oh lord, hear. "did we break the castle on the strength of ...? No; but by the remedy devised through your

wisdom." The king said "By your remedy." The Vulture said "If my advice is to be attended to, then let us go to our own country: otherwise when the rainy season sets in, when fighting begins again, even our return to our country from this land of the enemies will be difficult. For the sake of happiness and glory having made peace let us go away. The fortress is pulled down and fame is already got. That is now my opinion :—

For the king has a helper in him, who with regard constantly to duty, and disregarding whether the things are agreeable or disagreeable to his lord, speaks the truth though it be disagreeable. (22)

Moreover,

What wise man would place the army of a friend, his kingdom, himself and his fame in the swing of doubt in a battle? (23)

Moreover,

One should wish for peace even with one's equal, in a battle victory is doubtful; did not Sunda and Upasunda of equal strength destroy each other? (24)

The King said, "How was it?" The counsellor related

STORY EIGHTH

Formerly two very generous demons of name Sunda and Upasunda worshipped with great pains the moon crested One (Rudra) for a long time out of a desire to have three worlds.

The God being pleased with them said, "choose a boon." Then those two demons of whom one thing said something quite different being under the control of the Goddess of speech, "If the lord is pleased with us, let the highest lord give us Pârvatî, his beloved. Now he being enraged yielded at the necessity of complying with the boon, gave Pârvatî to the sinful devils. Then attracted by the beauty of her form, the two destroyers of the world, impatient at heart and blackened by sin, quarrelling with each other regarding her ownership made up their mind to ask some arbitrator. Then the God himself having assumed the form of an old Brâhman came and stood there. Afterwards they asked the Brâhman, "We have got this lady by our strength, now of us two to whom does she belong?" The Brâhman said.

"A Brâhman is fit to be worshipped (respected) on account of his being first in caste, and a Kshatriya on account of his possessing strength, and a Vaisya on account of his being rich

wealth and corn, and a Sudra on account of his serving the Brahmana—" (25)

Therefore you two are the followers of Kshatriya duty. Fighting alone is, therefore, your duty. At this, they exclaimed 'well said;' and the two warriors possessing equal strength were destroyed at once by each others' blows. Therefore I say "Peace should be made even with an equal, &c." The King said, "why did you not say (so) beforehand." The counsellor said "Did you hear my words to the last?" At that time also this beginning of the hostility (the undertaking of war) was not made by my consent. This Hiranyagarbh who is possessed of good qualities should not be fought with; As it is said.

A truthful one, a venerable one, a pious one, a low one, one having many brothers, a powerful one, and one victorious in several battles; these seven are enumerated as fit to be made peace with. (26)

A truthful man will keep up his truthfulness and by peace he will not be otherwise; also a venerable man does not surely attain levity even at the risk of life. (27)

Because all will fight for a pious one when attacked, also because a pious one is defeated with difficulty on account of the love of his subjects, and on account of his piety. (28)

Peace should be made even with a low person when destruction is at hand; a venerable man should not pass time without his support." (29)

As a cluster of bamboo surrounded by thickly situated thorns is difficult to cut on account of its compactness, so is one possessed of the strength of a host of brothers. (30)

There is no rule that one should fight with a strong person, because a cloud never moves against the wind. (31)

All are eaten up everywhere and always from the very name of a person who is victorious in several battles, like that of the son of Jamadagni (Parasuram). (32)

The enemies of him with whom one victorious in several battles makes peace, quickly submit to him on account of his power. Therefore the king who is possessed of many merits ought to be made peace with. (33)

The Chakravaka said, "Oh spy go: have a look on all sides; I have known all. Having gone you will return after

a time." Then the swan asked the Chakrawaka, 'Who ought not to be made peace with? I wish to hear about them.'

The counsellor related, My lord, I tell, hear.

A child, an old man, a constant patient, one excommunicated from his caste, a timid person, one (creating fear) (fierce), a greedy man, one whose men are greedy, one with indifferent disposition, one too much attached to worldly pleasures, one whose counsels are various; one who censures Gods and Bráhmins, one who is out of favour with fortune, one depending upon fate, one surrounded by famine and calamities, one beset with serious difficulties, one living in a foreign country, one having many enemies, one who is not opportune (one who does not take the advantage of opportunity), and one erring from true duty; these are twenty men, with whom peace should not be made; but one should only fight with them. Because, when these are fought with, they quickly go into the power of their opponent (submit to the enemy). (31—38)

People do not wish to fight with a child because its strength is insignificant, and since a child is not able to know the effect of fighting or peace. (39)

An old man as well as one long sick, these two also are certainly defeated by their own men for want of spirit and strength. (40)

Certainly one excommunicated by all the castes becomes easily subject to defeat; because those very caste-men won over to our side will kill this one. (41)

A coward giving up the fight perishes of his own accord, a person whose men are cowardly is abandoned in battle by them. (42)

The followers of a covetous person do not fight (for him) on account of the unequal division (of the booty); The one whose followers are covetous is killed by them when divided (severed) by gifts. (43)

One, having indifferent disposition is abandoned by ministers in a battle; while one excessively attached to worldly pleasures becomes easily assailable. (44)

One who gets a many-sided counsel, could be defeated by his minister, he is neglected (not cared), in matters (of state) on account of his unsteady mind. (45)

That luckless fellow who censures Gods and Bráhmins is ever

"Oh Brahmin, why do you carry a dog on your shoulder?" The Brahmin said; "This is not a dog but a sacrificial goat." Now the rogue immediately adjoining, addressed exactly in the same way. Having heard that, the Brahmin placed the goat on the ground and having frequently observed him carefully and again taking him on the shoulder passed on with his mind wavering. For:—

Truly even the mind of the wise wavers by the words of the wicked, and trusting in them (those words) it (the mind) perishes like Chitrakarna.

The king asked; "How is this?" He related :—

STORY TENTH.

There was in some part of a forest a lion by name Madotkata. He had three attendants, namely, a crow, a tiger and a jackal. Now while wandering they saw a certain camel and asked him; "Whence have you come separated as you are from your herd?" While he gave them his account. Then they having taken him delivered him over to the lion. He having pledged a word of safety and having given him the name of Chitrakarna kept him with him. Now once upon a time through the incapacitated condition of the body of the lion and on account of over-rain, they being unable to get food, became uneasy. Then they thought; 'Let it be so done that the master might kill the very Chitrakarna.

What is the use of this one feeding himself on thorns? The tiger said; 'He is received after being given a pledge of safety by the master; so how is this possible?' The crow said; "At this moment the master being emaciated would even commit sin. For—

A woman distressed with hunger might abandon her child, while a female serpent distressed with hunger might eat her own brood. What sin a hungry person does not do? Emaciated persons become pitiless. (59)

Moreover,

A mad person, a careless one, one drunk, one wearied, an [illegible] one, a hungry one, a covetous one, a timid one, [illegible] one, and a [illegible] know not the [illegible] (60)

[illegible] consulted [illegible]

The lion asked; 'Have you got anything for [illegible] replied; 'Nothing is got even after great effort.' [illegible] said; 'What is the remedy for existence now?' [illegible] said; 'My lord this general havoc has ap[illegible] impending) on account of quitting the food that is at hand (in our power). The lion said; 'What food [illegible] is at hand?' The crow whispered in the ear, 'Chitrakarna.' The lion, having touched the ground, touched the ears. (A way of taking oath and at the same time expressing dissent.) "He is kept here by us after having pledged a word of safety. So how is this possible? As it is said, :—

'As they call the gift of safety to be the best of all gifts in this world, so they do not call the gift of land or the gift of gold, or that of a cow as well as that of food. (61)

Moreover,

When a refugee is properly taken care of, one obtains that fruit, which results from the horse-sacrifice replete with all desires. (62)

The crow said; 'This one need not be killed by your majesty. But we might manage in a manner that he would himself propose to offer his self.' Having heard that, the lion remained silent. Then this one taking an opportunity, and having made a plot took all with him and went to the lion. Then the crow said; Your majesty, food is not to be had even after great effort. Your majesty is pulled down by several fastings. Therefore let you now eat my flesh. For :—

Certainly all these subjects have at their root the king. While the effort of men is effective towards trees possessing roots. (63)

The lion said; 'Better the abandoning of life but not an attempt at such an act.' The jackal also said the same. Then the lion said; 'Do not say so.' Afterwards the [illegible] said; 'Let the lord reserve his life upon my body.' The lion said; 'It shall never be proper.' Now Chitrakarna, with confidence created in him, made an offer of [illegible] self in the same manner. Then this one was killed by [illegible] tearing his flank by the lion upon his own words and was eaten by all. Hence I say; 'Certainly the mind [illegible] etc.' Then, having heard the words of the [illegible] and taking for

that it was the mistake of his own understanding, Brahmin left the goat and having bathed, went home. ... was taken away and eaten by the rogues. Hence I say; ...

"Oh Meghavarna, how did you live so long among enemies, or how did you propitiate them?" Meghavarna said; "My lord, what is not done by one bent upon the business of his master or under the influence of self-motive?

See:—

Do not people, oh king, carry on their head fuel for burning? The root of a tree, though being washed off destroys the banks of a river. (64)

As it is said;

A talented person having some motive in hand should bear an enemy even on the shoulder. As an old serpent caused destruction of frogs. (65)

The king asked; "how is this?" Meghavarna related:—

STORY ELEVENTH.

There was in a decayed garden a serpent by name Mandavisha. He, on account of his quite broken condition unable to go in search of food, lay himself on the ... of a lake. Then he was seen from the very distance ... and asked by him. 'Why ...

... Where ... me? While the frog with curiosity produced in him, said; "you must tell or my account." The serpent then said; "Friend, the son of Kaundinya, a Brahmin learned in Vedas and residing in Brahmapura, twenty years old and possessed of all merits was unfortunately bitten (by me) through my wicked nature. Kaundinya, finding his son by name Sushila, dead, lost his consciousness and rolled on the ground. Then all his friends residing in Brahmapura went there and ...

... id,— ... by ...

As transitoriness, like the [illegible], takes [illegible] into its possession first and then the [illegible] [illegible] need for grief? (67)

Where have the kings with their guards, [illegible] [illegible] gone? While the earth the witness of their [illegible] yet exists? (68)

Moreover:—

The body has its end very near, prosperities are the abode of misfortunes; meetings are attended with separations. Every created thing is transient. (69)

This body is not noticed while being wasted away every moment, and is noticed when (wholly) wasted away (dissolved like an unbaked earthen pot lying in water.) (70)

Death approaches daily nearer and nearer to a man as to a victim that is being carried to the gallows, at every step. (71)

Youth, beauty, existence, hoarding of wealth, lordship and the company of the dear ones, these are transitory. A wise man should not feel for them. (72)

As in a great ocean one wood should unite with another and having united should again separate; so is the union of mortals. (73)

For as a traveller takes rest under a shade, and having rested again goes away, so is the meeting of mortals. (74)

Where is the use of lamentation over the body when, it, created as it is of five elements, unites again with the five same elements, that is when it reaches the [illegible] generating cause? (75)

The more does a man make the ties [illegible] rer to his heart, the deeper the darts of grief are implant[illegible] in his heart. (76)

None gets this constant company [illegible] with [illegible] body; What with any other object? (77)

Moreover:—

Certainly union indicates the chance [illegible] [illegible] the arrival of unavoidable death. ([illegible])

[illegible] end of unions with [illegible] [illegible] they are [illegible] first sight, is very terrible [illegible] unwholesome [illegible] ([illegible]) Moreover:—

[illegible] the currents of rivers [illegible] onward and never

backward so day and night always move onward taking the life of mortals (along with them). (80)

While in this mundane existence what is the union with the virtuous having for its chief aim the enjoyment of happiness, is reckoned at the head of (all) sorrows by its nature of ending in separation. (81)

Hence certainly it is, that the wise do not desire the union with the good, as there is no cure to the mind wounded by the sword in the shape of separation from it. (82)

Though Sagar and other kings had done virtuous acts they, as well as those very acts, have attained annihilation. (83)

By the repeated thought over death, whose degree is severe all efforts of wise men get loose like the leather knots sprinkled over by water in the rains. (84)

From that very first night in which people, laymen as well as the great, become resident of the womb, they with certain (unimpeded) onward course daily go nearer death. (85)

Hence consider carefully about this mundane existence. This grief is the illusion caused through ignorance. Think :—

If ignorance had not been the cause while separation had been one, the grief ought to increase by the lapse of time. Why does it subside? (86)

Therefore compose yourself. Give up the concern of grief. For :—

Disregard is the great cure for blows of severe grief that are produced by sudden attack and that pierce that vital parts of limbs.' (87)

Then having heard his speech Kaundinya like one roused got up and said, 'Then enough now of this residence in the hell in the shape of a house. I shall go to the very forest.' Kapila again said;

'Vices prevail over persons attached to worldly things even in a forest, (while) restraint over five senses is a penance even in a house. The house is a penance forest to him who has subdued his person and who engages in unreproached acts. (88)

One though aggrieved should practise religion sticking to any religious order and having equality to all beings. The [illegible] badge is not the root of religion. (89)

[illegible] said :—

them whose eating is for existence, sexual intercourse for progeny, and mouth for speaking the truth surmount difficulty. (90) So also:—

The soul is a river having restraint (over the senses) for its holy shrine, truth for its water, good conduct for its banks, and compassion for its waves: Oh the son of Pându bathe there. The inward soul does not become clean by (ordinary) water. (91) Particularly.—

There is happiness in quiting this sapless well-known world infested as it is by birth, death, old age, disease and pangs. (92) For—

There is only misery and not happiness, from which (misery) it (happiness) is made out. (For) the term 'ease' is applied to a cure of an afflicted person.' (93)

Kaundinya said: 'Exactly so.' Then I was cursed by that Brahmin afflicted with grief thus: 'you will be a conveyance of frogs from to-day.' Kapila said: At present you cannot bear to listen to advice. Your heart is overpowered with grief. Still listen to what you ought to do.

Association should altogether be quitted, and if it cannot be done so, it should be had with the good. For the association with the good is the very cure. (94)

Moreover:—

Love should altogether be quitted and if it cannot be done so, it should be made to one's own wife. For she alone is its cure. (95)

Having heard this that Kaundinya with the fire of his grief subsided by the nectar consisting of the advice of Kapila took the pilgrim's staff according to the form prescribed in Shastras. Hence I stand here to carry the frogs in fulfilment of the curse of the Brahmin.' Afterwards that frog having gone to the lord of frogs by name Gâlpâda narrated the whole account before him. Then this lord of frogs came out and mounted the back of that serpent, while that serpent taking him on his back crawled in a graceful way. On one day the lord of frogs finding him unable to crawl said: 'Why are you slow in moving today?' The serpent said: 'My lord I have become disabled for want of food.' The lord of frogs said: 'Eat the frogs by our command. Then saying, "I accept this great favour,'

... gradually ate all the frogs. Then having known the lake destitute of frogs he also ate the lord of frogs. Hence I say 'one should bear the enemies even on the shoulder, etc.' My lord let this narration of the stories occurred in the past be aside. It is my opinion that peace should be entered into, as this king Hiranyagarbha is by all means fit to be made peace with. The king said what is this thought of yours. As he is now conquered by us; if he remains by serving us, then let it be so. Otherwise let us fight with him.'

In the meanwhile the parrot coming from Jambudwipa said; 'My lord, the king Sarasa of Sinhaldwipa, having attacked has settled in Jambudwipa. The king hastily asked; 'What?' The parrot told as before. The Vulture said aside; 'Bravo! Oh you Chakrawaka minister, Oh you omniscient, bravo! bravo! The king angrily said; 'Let him be here for a while. Having gone I shall root him out also.' The prudent one (Dúradarshi) laughingly said:—

'One should not in vain roar loudly like the autumnal cloud. A high spirited one does not brag out another's motive or his own misfortune. (96) Moreover:—

A king should not be at war with many assailants at the same time. A serpent though haughty is certainly destroyed by many insects. (97)

My lord, why should there be our departure without making peace? Since in that case disturbance might be caused by this one in our absence. Moreover:—

He, who not taking the true state of things into consideration subjects himself to passion alone, is so distressed as a Brahmin was from a Mungoose.' (98)

The king asked, 'How is that?' Dúradarshi related:—

STORY TWELTH.

"In Ujjaini there was a Brahmin by name Madhava. His wife who had delivered a child, having kept the Brahmin for taking care of the young child went to bathe. Now an invitation came to the Brahmin from the king for giving him a Parwanashrádha. Having heard that, the Brahmin on account of his natural poverty thought, 'If I do not go some one else having come to know of this will carry away the shradha. For:—

Delay drinks away the essence of what is to be taken, [illegible] given, and of the work that ought to be done if [illegible] immediately." (98)

But there is no one to take care of the child. [illegible] am I to do? Well. Having kept this mungoose [illegible] taken care of for a long time and it looked upon as [illegible] child, for the protection of the child I shall go.' Having done accordingly he went away. Then that mungoose having seen a black serpent approaching the child, killed it and having cut it to pieces out of anger ate it [illegible] Then this mungoose seeing the Brahmin coming approached him hastily with its face and feet smeared with blood and rolled down at his feet. Then the Brahmin seeing him in that condition and having concluded for certain that the child was eaten by him, killed the mungoose. Afterwards getting near, while the Brahmin looked at the child, he found it all right and a serpent killed. Then looking at that obliging mungoose, with his heart melted (with pity) he became very much sorry. Hence I say; 'without ascertaining the true state of things, etc.' Moreover—

Desire, anger, delusion of mind, avarice, jealous anger and conceit, this class of six one should give up. These being given up, a king might be happy.' (99)

The king asked; 'Oh minister, this is your determination?' The minister replied 'exactly so.' For :—

Every one of these, (taken singly) namely, thought over the highest objects, reasoning, firmness in knowledge, firmness (in promises) and secrecy of counsel, is the highest quality in a minister. (100)

Moreover :—

One should not do anything rashly. Indiscretion is the chief seat of calamities. Certainly prosperities that are attracted towards merits, court of themselves a thoughtful person. (101)

Therefore, my lord, if you want to follow my advice, we should go away after making peace. For :—

Though four remedies are enumerated for the success of an accomplishable thing, enumeration is the only use of them. Success depends upon peace. (102)

The king asked; "How is this possible?" The minister replied; 'My lord, it would be effected in no time. For:—

An ignorant person is easily propitiated. One knowing much is much more so. Even the creator cannot propitiate the man that is puffed up with little knowledge. (103)

Particularly this is a pious king and the minister is omniscient. This I have already ascertained from the words of Meghavarna and from looking into the transactions carried out by them. For:—

In every case the tendencies of unrevealed qualities is to be inferred from actions. Hence the transactions are inferred from results of such hidden tendencies. (104)

The king said, Enough of reply for reply (bandying words;) you may do as you like.' Having thus consulted and saying 'It shall be what is proper for the occasion,' he walked into the fort.

Then the spy crane came and informed Hiranyagarbha; 'My lord, the great minister Vulture has come to us for making peace. The Goose-king said; 'Oh minister, some one of the connections (of Chitravarna) might come here. 'The omniscient smilingly said, 'there is no occasion for doubt in this case, since this prudent one is noble-minded. Or this is the state of dull-headed persons that they sometimes have no suspicion at all, sometimes have suspicion in everything. As it is said;

The unskilful goose in search of white lotuses, oftentimes deceived as it is at night time in the lake having the reflecting stars, does not again even in the day time bite the white lotus being suspectful of stars. People deceived by jugglery expect harm even in reality. (105)

One whose mind is poisoned by the wicked has no confidence even in the good. A child scalded by (hot) milk drinks curds after blowing upon,

So then, my lord, let jewels, presents and other articles be kept quite ready for honouring him to the best of our means.' It being done accordingly Chakrawaka having gone to the gate of the fortress honoured the minister and having brought introduced him to the king. He sat on a seat given to him. Chakrawaka said: 'Everything here is yours. You are at liberty to enjoy this kingdom at your pleasure.' The Goose-king said; 'Just it is so.' The prudent one said: Exactly so. But at present there is no need of much prolix discourse.

For :—

One should win over a covetous one by money, one obstinate by folding the hands, a fool by following his whim and a wise man by openness. (107)

One should win over a friend by amiability, while relations by respect, a wife and a servant by gift and regard, and other persons by civility. (108)

Therefore let us go now after making peace. The king Chitravarna is very powerful.' Chakrawaka said; 'Let it also be expressed in what manner peace is to be made.' The Goose-king said: 'How many kinds of peace are possibly there?' The Vulture said; 'I am going to mention. Listen :—

When a king is attacked by a stronger adversary and has no other course (but a peace) left and (consequently) is in difficulty, he should seek after peace by allowing time to pass. (109)

Kapâla, Upahara, Santâna, Sangata, Upanyasa, Pratikâra, Sanyoga, Purushantara, Adrashtanara, Adishta, Atmadishta, Upagraha, Parikraya, Uchhanna, Parabhushana, and Skandhopaneya, these are the sixteen modes of peace mentioned. Thus persons skilled in making peace call peace sixteen fold. (110, 111, 112)

Where only parties of equal strength unite by peace it is known as Kapâla, while that which is brought about by gift is known as Upahâra. (113)

That which is brought by the gift of a girl for a concert

known as Santâna, while that is called Sangata which is contracted by the good in friendly terms, which having the same object and purpose is not broken as long as life exists by circumstantial causes, either in prosperity or in adversity. (114, 115).

This is the peace known as Sangata which is like gold by its superior quality. It is also mentioned as Kanchana (gold) by some persons well-versed in (making) peace. (116)

That is mentioned as Upanyasa by persons skilled in Upanyasa mode of peace, which is made having in view the success of one's own object. (117)

'I have obliged him already. He will also oblige me.' A peace that is made with this motive is known as Pratikara. (118)

'I oblige him because he will also oblige me.' This (sort of peace) is also Pratikara like the peace between Rama and Sugriwa. (119)

It is known as Sanyoga where the affair goes on having common object in view and which is formed on well-united principles. (120)

'Let my object be accomplished with the assistance of the principal warriors of us both.' Where an agreement to this effect is made it is called Purushantara. (121)

'You alone should accomplish this object of mine.' Where an enemy makes an agreement to this effect, it is known as Adrashtapurusha. (122)

That is called Adishta by persons skilled in making peace where a powerful enemy is made peace with by the grant of a part of the kingdom. (123)

While the peace with one's own force is known as Atmadishta, and it is Upagraha which is made for the preservation of one's life by the gift of everything. (124)

That which is made for saving the chief councillor by the gift of a part of the treasure or by half or whole, is known as Parikriya. (125).

That which is made by the grant of excellent, fertile land is known as Bhushana and that which is made by the entire grant of the produce of the land is called Parabhushana. (126)

That peace, in which the defined produce of the land is sent on the shoulder of a carrier, is called Skandopaneya by persons skilled in the art of making peace. (127)

But Purasparak'ira, (mutual obligation): Maitri (Friendship), as well as Sambandhaka (relationship), and Upahâra (Gift), these four alone should be known as peace. (128)

While the only peace Upahâra is to my liking while all others are wanting in amicability than that. (129)

An assailant by his being more powerful does not return without getting something. Therefore there is no other mode of peace than Upahara' (130)

The king said; 'Great is your reverence as well as learned. Therefore you should in this case advise us what is right to be done.' The minister said; Ah! where is the need of saying so? Certainly who forsoothe might do sinful (other than virtuous) for this body perishable either today or tomorrow from mental anxiety, disease and pain? (131)

The existence of man is as unsteady as the moon reflected in water. Having known it to be so one should always do good. (132)

Having regarded the mundane existence as transitory as the mirage, one should associate with the good both for religious observance and happiness. (133)

Therefore by my consent let that alone be secured. For:-

If thousand horse-sacrifices and truth were held in balance Truth will certainly outweigh thousand horse-sacrifices. Hence let the peace known as Kanchana be made between those two kings after taking an oath of truth-speaking.' Sarwagna said; 'Let it be so' Then the king Rajahansa honoured the minister Dûradarshi with clothes, ornaments and presents, who being glad at heart took Chakrawâka with him and went to the peacock king, where Sarwagna was received respectfully by

the king by the word of the Vulture, after having accepted the peace of the above nature was sent to Rajahansa. Durdarshi said: 'My lord, accomplished is our desired object. Now let us withdraw from the Vindya mountain and return to our place. Now all having got to their places obtained the desired fruit.' (134)

Vishnusharmâ asked; 'Tell what more I should relate to you.' The princes said; 'We have known the requisites of regal administration by your favour, and have become happy by that.' Vishnusharmâ said: 'Though it is so still let there be this also in addition :—

Let peace be always the delight of all the victorious rulers of the earth. Let the good be free from calamity. Let the fame of the blessed ever increase. Let politics like a concubine, settled always on the breast, kiss the face of ministers. And let there be daily great festivity. (135)

Let there be this also :—

Let this collection of stories put together by Narayana be current as long as the moon-crested god is the seat of affection to the daughter of the snow-mountain (Himalaya), as long as the goddess Laxmi flashes in the mind of the enemy of Mura Demon (Vishnu) like the lightning in the cloud, and as long as this Gold-mountain (Meru) exists, like the forest conflagration whose spark is the Sun. (136)

Moreover :—

May this prosperous ruler, Dhawalchandra, by whom with great effort this collection was caused to be published and circulated, conquer the enemies. (137)

Here in Hitopadesha ends the fourth collection of stories called "Sandhi."

Here ends Hitopadesha. Let there be prosperity.